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CONSTANTINOPLE

ANCIENT and *MODERN*,

with Excursions to

the *SHORES* and *ISLANDS* of

the *ARCHIPELAGO* and

to the *TROAD*.

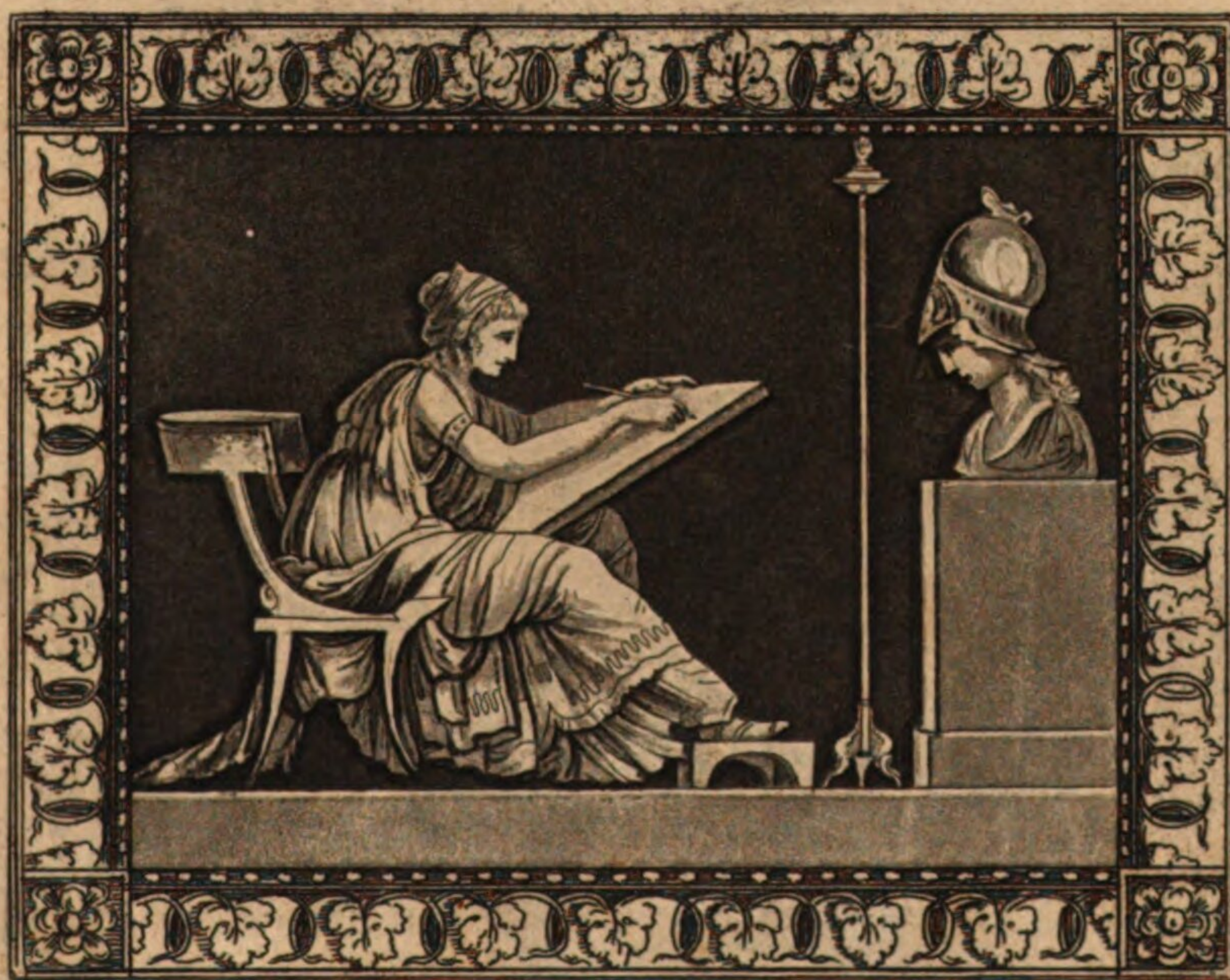
By JAMES DALLAWAY, M.B. F.S.A.

late Chaplain and Physician of

THE BRITISH EMBASSY

TO THE PORTE.

Dallaway
Constantinople



L O N D O N,

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VNDER THE AVSPICES OF
THE MOST NOBLE
I O H N S T V A R T,
MARQVIS OF BVTE,
EARL OF WINDSOR AND BVTE,
VISCOVNT MONTIOY AND KINGARTH,
BARON MOVNTSTVART OF WORTLEY, CARDIFF,
MOVNTSTVART OF CVMRA AND
INCHMARNOCK,
LORD LIEVTENANT OF THE COVNTIES OF
GLAMORGAN AND BVTE,
ONE OF HIS MAIESTY'S MOST HONOVABLE PRIVY
COVNCIL,
AND HIS AMBASSADOR EXTRAORDINARY AND
PLENIPOTENTIARY AT THE COVRT
OF MADRID,
THIS VOLVME
IS OFFERED TO
THE PVBLIC.

VANDER THE AVESSES OF

THE MOST NOBLE

JOHN STUART

MARQUIS OF BATH

EARL OF WINDSOR AND BATH

VISCOUNT MONTAGU AND KINGSTON

BARON MOUNTSTUART OF WORTLEY, CARDIFF

MOUNTSTUART OF CYMOR AND

INCHMARNOCK

LORD LIEUTENANT OF THE COUNTY OF

GLAMORGAN AND SOUTH

ONE OF HIS MAJESTY'S MOST HONOURABLE PRIVY

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AND HIS AMBASSADOR EXTRAORDINARY AND

PLENIPOTENTIARY AT THE COURT

OF MADRID

THIS VOLUME

IS OFFERED TO

THE PUBLIC

LONDON: V. MIDDLETON

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ADVERTISEMENT.

THE aquatint engravings which are added in embellishment of the following pages are taken from drawings on the spot by Mr. GAETANO MERCATI, a young artist now resident in London, who accompanied his excellency Mr. Liston on his embassy to the Porte. Many of his friends may recognise in them the accuracy, if not the elegance, of his pencil.

Upon subjects of classical erudition, concerning which I was diffident of my own acquirements, I am proud to own my obligation for communications, the value of which is exceeded only by the liberal manner in which they have been made.

J. D.

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ERRATA.

Page 31, for "Βεσπις," read "Βεωπις;" 74, for "laminous," r. "luminous;" 80, for "Chibaley," r. "chivalry;" 139, for "luminated," r. "laminated;" 172, for "fractus," r. "fructus;" 185, for "e tendre e," r. "est tendre et;" 195, for "exeo," r. "ex eo;" 208, for "Ησκη," r. "Ησκηα;" 235, for "ΠΙΠΙΟΙ. ΠΛΕΙΣΤΟΙ. ΝΕΥΣ. ΟΗ. ΙΑΕΙΣΤΟΙ," r. "ΠΙΠΗΝΕΥΣ. ΟΙ. ΠΛΕΙΣΤΟΙ;" 249, for "doctu," r. "docta;" 275, for "Chii," r. "Chiis;" 294, n. for "after," r. "before;" 337, for "wooded," r. "wooden;" 338, for "from policy to him," r. "him from policy to;" 354, for "irradically," r. "radically;" 360, n. for "Calydrie," r. "Calydne;" 390, for "will the," r. "will be the;" 394, for "popular," r. "admired;" 402, n. for "autos," r. "avtos;" 413, for "of," r. "or."

CONSTANTINOPLE,

ANCIENT AND MODERN.

SECTION I.

EXTENT AND PLAN OF THE TOUR—PRESENT STATE OF ASIA
MINOR—IONIAN LANDSCAPE—MOUNTAINS, LAKES AND RI-
VERS—TURKISH VILLAGES—FOUNTAINS—CHARACTER OF THE
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THE MEN RESEMBLING THE ANTIQUE—FEMALE BEAUTY—
SCHOOLS OF PORTRAIT PAINTING—MODE OF TRAVELLING—
ACCOMMODATIONS—GENERAL VIEW OF WRITERS CONCERN-
ING THE LEVANT.

IN the following journey from Constantinople we surveyed the eastern coast of the sea of Marmara, and traversing Anatolia within a small distance of Halicarnassus, we pursued the Ægean shores on our return, visiting the islands of Samos, Chio, Mytelene, and Tenedos, and examining the far-famed, but now desolate region of the Troad.

This tour comprises about one thousand miles.

The object we sought was an accurate information of the present state of those ruins which were once the pride of classic antiquity, and to inspect those scenes once dignified by the residence of the most enlightened people of their day. The vast landscapes, composed of features less subject to change or decay, retain their original interest, and abound in pictures more sublime and beautiful than those we had before seen, either in nature or on canvas. Of the stupendous remains of Grecian magnificence the general view becomes more satisfactory in proportion as the imagination is indulged, when corrected by the history of their fate; for many of them are nearly demolished; few columns are standing, and no one temple is complete. Of many cities the very site is obliterated by the plough; a modern historian of Greece hath observed with equal elegance and justness, that "its present state, compared with the ancient, is the silent obscurity of the grave contrasted with the vivid lustre of active life^a."

In the lapse of more than two thousand years such a change can excite no wonder; but a desire is encouraged to inquire the leading causes of it, to compare events, and to learn the particular state of such vestiges which, having survived violence, are still consuming by the slower hand of time. We may be curious to know from former narratives by how much we have lived too late for the power of judging of the superiority of ancient art; and we must now be content to trace with uncertain documents all that is not yet vanished from the earth, and irrecoverably lost.

That classical traveller George Sandys, who has been seldom excelled by those, who have followed his steps, gives the following sketch in the quaint but forcible language of his day. "Those rich

^a Gillies's *History of Greece*, Vol. I. p. 335.

lands, at this present, remain waste and overgrown with bushes, receptacles of wild beasts, of thieves and murderers; large territories dispeopled or thinly inhabited; goodly cities made desolate; sumptuous buildings become ruins; glorious temples either subverted or prostituted to impiety; true religion discountenanced or oppressed; all nobility extinguished; no light of learning permitted, nor virtue cherished; violence and rapine insulting over all, and leaving no security save to an abject mind, and unlookt on poverty^b."

The character of the Ionian landscape hath more of grandeur than of sweetness. The mountains are vast, and connected by many a lengthened chain; the cliffs are frequently higher than the clouds of a mid-day sky; the lakes cover whole districts of country; and the Ægean sea is grand from the level expanse it always offers to the view. The rivers are great only; they certainly have no beauty, at least so distant from their sources as where we saw them. Whoever crosses the Hermus, the Cäyster, or the Meander, will admire the invention of poets, or lament the change, for he will listen in vain for the dying note of swans, or search the sands for golden ore. He will see them only at periods of muddy fulness, or total exposure of their channels; and wonder at the boldness of the fiction. The cataracts, so fine an accompaniment of mountain scenery, are only occasional; and we were not present at the moment.

The predominating tints of the country might have been unpleasing from the season of our journey; but the reign of spring is soon usurped by summer, and the English eye will look in vain for the velvet turf, and the beauties of an embellished lawn. The temperature of the air was mild in the extreme, and the serenity of the weather rarely interrupted.

^b Dedication to *Sandys' Travels*, 1621.

But if the style of landscape be of the majestic sort, it receives additional discrimination from the accidents of it. Few are occupied by objects which so perfectly harmonize, or are more picturesquely peopled. The long flowing drefs of the inhabitants, the variety of gaudy colours which they wear, the stately march of camels over plains whose extent cannot be discerned, or their winding down precipices with cautious motion, are circumstances most intimately accordant with the scene. The distant views of Turkish villages in the bays of mountains, or encircled with cypresses in the vallies, with their slender minarehs^c, compose a variety which excludes for a time the idea of finished desolation. The duration of the cypress is equalled only by that of the oak: they are seldom seen in forests. In cemeteries and the environs of palaces, six feet is a circumference not uncommon, with a height proportioned to a pyramidal shape. From the shrubs, called cypresses, which the climate of England allows us to rear, no accurate judgment can be formed; if we have any resemblance, it is of the yew, originally clipped to a conic shape, but, for many years, suffered to recover its foliage. When Lady Craven mentions English trees as broomsticks, in an invidious comparison with those of Turkey, she certainly alludes only to the cypress. The frequent fountains, all built by useful piety, are placed at certain distances, and measure plains which seem to widen as we advance.

“Where Thirst, wan pilgrim, walks forlorn,

“How does he wish some cooling wave,

“To flake his lips, his limbs to lave;

“And thinks, in every whisper low,

“He hears a bursting fountain flow.”

T. WARTON.

^c A hollow column always annexed to a mosque with a gallery on the top, from which the Muezzin or sexton calls the five hours of prayer.

In those situations, if not picturesque, they are characteristic, and highly so, when connected with the shade of an umbrageous plane-tree. It was interesting to pass one of these at mid-day, and to remark the devout muselman, after his ablutions, prostrating himself on his carpet, and repeating in a still voice those addresses to the Deity which are prescribed by his prophet.

If the artist travels over these classic regions, independently of scenes and ruins that may give dignity to his pictures, he will yet from the character and habits of the modern inhabitants collect sufficient materials for costume, and the minuter parts of the picturesque description.

We passed with too transitory a step to collect much of the national character; but, as travellers, we found at least neutral civility, and in no instance received insult. By several of the Aghas, or Turkish country gentlemen, we were received with the greatest urbanity, and native simplicity of manners. It would be very uncandid to form an opinion of them from those we meet at Constantinople, or even in the European provinces.

Of the Greeks, it is usual to make a comparison with their ancestors. As the possessors or the vassals of an empire, under those rulers who encouraged literature, arts, and elegance, or those who have debased the mind by maxims of abject slavery, and by acts of enormous oppression, it is easy to conclude how differently they have been affected. Though in the present age, in some respects, they experience greater toleration than the conquered subjects of any other nation, they have in no degree recovered their former energy. The richer Greeks, for that constitutes the sole distinction, are versatile and intriguing, and, with every limited exception, only less ignorant than their masters. The lower ranks have an instinctive cheer-

fulness, and are the merriest creatures imaginable, but are prevaricating, and awake to every advantage. That degraded nation is liable to a certain depravation of mind consequent on slavery. Compelled as it were by the influence of climate, they indulge in a clamorous and irrational hilarity, so different from the complacent joy of the Turk. To some theirs may appear to be the festivity of slaves, forgetting their abasement, and dancing amid their chains.

A source of great amusement in passing through this country is the variety of the human countenance. What makes it more peculiar is the distinction of dress, and that cast of features which so strongly portrays the mind. The old men are perpetually reminding us of those fine attitudes and heads which were so happily studied in the Italian schools of painting for scriptural subjects. The contour of Grecian statues, and the profiles on their medals, are still to be seen in the faces of their degenerate successors; and there is sometimes even yet a marked resemblance between those of heroes, which have been transmitted to us, and the peasant, or the mariner. In the islands, particularly of Chio, all that symmetry of features, and brilliancy of complexion, which inspired the poets and heroes of old, still flourishes in a delightful degree. But beauty in this clime is a very short-lived flower; and, as longevity is as common as in others, we can account for the severe sarcasms the poets have bestowed on their faded charms, which, it is certain, seldom survive the thirtieth year.

The mode of travelling, which the state of the roads will not admit of improving, is with horses hired from one distant town to another; their owner and his servants attend them, and if a janissary be added for security, and an interpreter, who is absolutely necessary, a considerable cavalcade is formed. The distance is computed by the hour, and very seldom with accuracy; they vary as the tract is

mountainous or level. This mode of calculation is taken from the progress of a camel in that time. A gentleman travelling in this country amused himself by counting the number of paces a camel in a caravan usually advanced, and found after several day's march, and exact average of number and circumstances, that it amounted to two English miles and three quarters.

In most of the smaller towns are khans at stated distances. It is a large room like a barn for the horses, with a floor raised round, and several chimnies, for the travellers. Upon this the victuals must be prepared, and the mats spread for the night's repose. In cities they are somewhat more commodious, as there are separate chambers. Sometimes, as a gradation in comfort, a Greek is induced for money, to give up his cottage, and will supply necessaries. The convents do not occur very often; they are in general dirty, and seldom answer our expectations of comfort; they require likewise a disproportionate reward. But when the traveller is so fortunate as to be received into the house of an aghà, he will experience the best accommodation the country offers. On his departure he must offer a present to the master, and give money to the servants. Trinkets for the ladies of the harèm^d are usually acceptable.

The English tourist must endeavour to forget the luxurious conveyance he has left behind him, and will owe to the spirit with which he pursues the objects of this country, possessing on so many accounts a decided superiority over others, all the pleasure, and all the usefulness of his journey.

^d The term "Harem" signifies forbidden or sacredly appropriate, and is applied to that part of the house in eastern countries into which the master only can be admitted. It is used collectively speaking for all the females any man maintains.

I have perused with anxious curiosity the details of many of my predecessors in the Levant, respecting politics, manners, or topography. Some have availed themselves of the opportunities of genuine information, whilst others, passing over the country with indolence or haste, have been content to disseminate unauthorised reports, or ignorant misrepresentations.

To the philosophic inquirer it will be offered as a curious fact, that whilst the European fashions have been so versatile and unstable, the traveller into the Levant more than two centuries since, will present a scarcely varying picture of the present day. The Turks, collectively speaking, have allowed no innovation in their system of manners, nor has the intercourse of the Greeks with the Frank nations materially changed the ceremonies and domestic habits of a remote era.

In a cursory mention of these authors, their chronology, and a national arrangement shall be adopted.

The earliest alliance formed by Christians with the Turks, after they became an European power, was by the French under Francis the first. In the suite of their embassy or under its auspices, Gille, Belon, d'Arvieux, and Du Loir, investigated with much success the antiquities and customs of a country venerable in Europe for its former celebrity, and then rendered interesting, as having been usurped by a people of new manners and eccentric opinions.

Gille was a laborious and classical antiquary, concentrating the evidences of the Byzantine geographers and historians; Belon an industrious herbalist; d'Arvieux and Du Loir multifarious and amusing, but not infallible. Grelot's description of Constantinople is that of a connoisseur; he was the first who gave a scientific idea of the

architecture of S. Sophia, divested of the exaggerations of Procopius and others. From the sensible and unassuming narrative of De la Mottraye much may be learned, whilst the work of Thevenot is known only as a literary imposture. By Tournefort, one object has been happily pursued; his botanical discoveries and researches are justly commended, but the other descriptions are mere collections from those who have preceded him. There is yet a fidelity, or at least a plainness of narrative, very unusual with his countrymen. Le Bruhn's Travels are recommended by numerous views, which can not boast an accurate resemblance; many of them must have been drawn from memory. We approach nearer to our own times. The sprightly egotisms of Baron de Tott, his apparent disregard of truth, and his love of exciting surprise, have depreciated in the public eye the value of his sketches of that singular nation with which he was so intimately conversant. But upon an actual acquaintance with similar scenes and with the same characters, candour will discover a certain justness of portrait, however occasionally caricatured.

In the highly coloured pages of De Guys, and his forced comparison of the ancient with the modern inhabitants of Greece, taste and ingenuity abound, but the positive establishment of his hypothesis must be waved.

Those who desire the most accurate information concerning the religious and civil code of the Ottoman people, detailed from original evidences, will consult the truly elaborate work of Monsieur Moradjea d'Ohsson, now so deservedly advanced to the representation of the Swedish nation at the Porte. Its rival in splendour, though not in accuracy, Monsieur le Comte de Choiseul Gouffier, has likewise offered to the world, each, we must still lament, in an unfinished state, as we can hope only for their completion in the pacification of France. The last mentioned gentleman, before his promotion to the

French embassy, had published his beautiful work, and prefixed a preliminary discourse breathing ardent sentiments of liberty, and anticipating the deliverance of Greece from the subjugation of the Turks by the victorious arms of Catherine. Upon his appointment he took all possible means to suppress the circulation of his opinions, so inimical to the Porte. He now finds an asylum at Petersburg.

The Venetian mission has likewise afforded protection to Italian travellers; De la Valle is superior to Belon. Manners and customs were more the objects of his attention, and his egotism, though sometimes ridiculous, is inoffensive. Of military establishments and the present state of literature, interesting accounts are given by Margli and the Abbate Toderini, and the history of the Armenians, by their countryman, Marchese Serpos.

In the reign of James I. the English embassy was established, prior to which some accounts of the Levant had appeared in our language, having been incorporated into the voyages of Hakluyt and Purchas. But the first popular book on the subject was Sandys's Travels, which reached six editions in a few years. Sandys possessed erudition, sagacity, and a love of truth. Doubtless, he availed himself of all that had ever been published in his day, but he borrowed with judgment, and has diffused an air of originality over the whole of his performance. Grecian inscriptions and antiquities engaged more particularly both Wheler and Spon, from whom the clearest idea of the Morea and the islands of the Archipelago, in their then existing state, may be collected. These researches, confined to that single object, have been extended with the most satisfactory elucidations by Maundrel and Chishull, by Pococke and Chandler.

Drs. Smith and Cowell, both chaplains at Constantinople, have published learned accounts of the Greek church and its controver-

fies. We were first introduced to an acquaintance with the annals of the Ottoman empire by Knowles, whose history, so highly praised by Dr. Johnson, has been continued by Rycaut, and farther extended under other points of view by Tindal's translation of Prince Cantemir's work.

Rycaut, likewise, from his long residence and connexion with the embassy, was well qualified, as a delineator of Levantine customs and policy, and has acquitted himself with fidelity, but with dulness. Whilst, in the lively traces and luxuriant scenery of Lady M. W. Montague, curiosity has reached the height of gratification: we are forced however unwillingly to pause, and to discriminate the glow of the imagination from the sober colours of truth and nature.

Subjects of political and commercial concern, as they were officially recognised by Sir James Porter during his embassy, have furnished matter for observations, replete with entertainment and good sense. For disquisitions in natural history, and developement of national opinions and domestic arrangements in the Levant, at a distance from the capital, the republic of letters must avow no common obligation to Dr. Ruffel and his brother, in their history of Aleppo. Directed to the same studies, and with a similar fate to that of Hæfelquist, Forskåal and Neibuhr, were the eminent talents of the late Dr. John Sibthorp, who by an indefatigable exertion of them in this ungenial climate, having twice surveyed the Levant, impaired his health, and at length sacrificed his life at an early period. I witnessed his labours.—I shared his society during the last visit he made, and I lose somewhat of the regret of private friendship in reflecting that the “*Flora Græca*,” his honourable bequest to the university of Oxford, will add so much to botanical science, and the fame he had so justly acquired.

From such a view of what has been done to advance the knowledge of remaining antiquities or of society and manners, in the vast empire of the Turks, I retire with diffidence, yet encouraging a hope to commend the following pages to the indulgence of the public. Nor will my presumption be deemed unqualified if it be considered, that in investigations of this nature accident or a particular situation may supply novelties which ability or industry, without them, cannot with certainty command.

The haughty uncommunicative Turk, undervaluing all without the pale of Islamism, and the boasting uncandid Greek, are equally incapable of liberal intercourse on subjects which would tend to ascertain the true standard of their national character; a plan of examination practicable amongst a more polished people, would here fail of success; and it is by urging a pertinacious inquiry during a certain time of residence amongst them under advantageous circumstances, that a sketch may be presented unblemished by prejudice and a false estimate, and unobscured by a hasty acceptance of dubious facts.

SECTION II.

SUMMARY ACCOUNT OF BYZANTIUM—OF CONSTANTINOPLE SINCE THE POSSESSION OF THE TURKS—CITY WALLS—GATES—SEVEN TOWERS—SERAGLIO—SUBLIME PORTE—CHURCH OF ST. IRENE, NOW THE ARMOURY—THE TWO COURTS, WITH THEIR GATES—COLUMN OF THEODOSIUS—KIOSQUES—SULTAN'S NEW GARDEN—BATHS—LIBRARY—TREASURES—APARTMENTS OF STATE—CHAMBER OF AUDIENCE—INHABITANTS—SKETCH OF FEMALE ECONOMY IN THE SERAGLIO, WITH THE PRESENT ARRANGEMENT OF THE HAREM.

To describe the ancient state and splendour of Constantinople after the elaborate investigations of Petrus Gyllius^e, Du Cange^f, and Ban-

^e *Petrus Gyllius*, as he styles himself according to the prevailing fashion in his time, of latinizing names, was a French physician, and is said to have been commissioned by Francis I. to collect MSS. at Constantinople, early in the sixteenth century. He compiled, during his residence, two treatises on antiquities, one intitled “*Topographia Constantinopoleos*,” and the other “*De Bosphoro*,” chiefly collected from “*Περιγρησις τῆ ἐν τῷ Βοσπορῷ ἀναπλῆς*,” a poem written by *Dionysius* of Byzantium, mentioned by *Suidas*. These curious works were first published in 4to, 1561, 1562; by *Elzevir* in 12mo. 1632; and afterward incorporated into the “*Theaurus Antiq. Græc.*” of *Gronovius*, and likewise by *Bandurus* in his “*Imperium Orientale*, 1711.”

He was either accompanied, or soon followed, by another physician, his countryman, *Pierre Belon du Mans*, who printed his *Travels in the Levant*, in 8vo. 1550, and in 4to. 1584, which are principally valuable for natural history. The first noticed are much esteemed both for erudition and accuracy; and *Tournefort*, one of the best travellers into the Levant, after *Wheler* and *Spon*, has borrowed freely from them, without acknowledgment.

^f “*Constantinopolis Christiana, sive Descriptio urbis Constantinopolitanæ, qualis extitit sub Imperatoribus Christianis ex variis scriptoribus contexta.*” *Lutetiæ*, 1680, fol.

durus, taken from the authorities of the Byzantine historians, or after that more perfect picture which Gibbon has drawn from the same originals, with a resemblance that every modern traveller must own with admiration, would evince more presumption than ability.

To those authors I refer the more curious and classical reader without hazarding the censure of plagiarism, or mutilating such documents by imperfect transcription. It is my intention to treat of the Ottoman capital, and to relate what appeared worthy notice during a residence of eighteen months.

Upon a spot, which nature has so strongly marked for the site of a metropolis, Byzantium^s was originally founded, and received its name from Byzas, a king of the Megarcans. Pausanias the Spartan, after the flight of Xerxes, rendered it a considerable city; which suffered much from the furious irruptions of the Persians, and, having been betrayed, was taken by the Athenians under Alcibiades. The emperor Vespasian deprived it of freedom, and annexed it to a province, which opposing Severus, after a long siege he rased it to the ground, and dispersed the citizens. During this neglected state Constantine determined to restore the site with unequalled magnificence, and to constitute a new capital of the Roman world^h.

The "Imperium Orientale of *Anselm Bandurus*," Paris 1711, 2 vols. fol. was intended as supplementary to it.

Herodot. l. ii. *Thucyd.* l. i. *Polyb.* l. iv. p. 312. *Eutrop.* l. vii.

^h We may judge of its ancient splendour from this catalogue of *Onuphrius Panvinus*. "Habet urbs Constantinopolis, in regionibus 14, Palatia 5, Ecclesias 14, Domus Augustarum 6, Domus Nobiliff. 3, Thermas 8, Basilicas 2, Fora 4, Senatus 2, Horrea 5, Theatra 2, Luforia 2, Portus 4, Circum 1, Cisternas 4, Nymphœa 4, Vicos 322, Domus 4388, Porticus 52, Balneas privatas 153, Pistrina publica 20, Pistrina privata 120.

I pass by a period of 1116 years from the restoration of the city, till it was conquered by the Turks under Sultan Mohammed II. in 1453; a period replete with the eventful history of a nation, gradually becoming weak and despicable, corrupted by universal depravity of manners, and infatuated by the inveterate controversies of their church.

The situation of Constantinople is well known. The latitude is $41\frac{1}{2}$ degrees, but the climate to those of northern nations is certainly unfavourable. During the summer months nothing can exceed the serenity of the sky and the softness of the air; but, in other parts of the year, the sudden transitions from heat to cold, as the two seas gain alternate dominion, affect certain constitutions very severely. Of late, in the natural, as well as the political hemisphere, the influence of the north seems to preponderate.

The site forms an unequal triangle resembling a harp, and the total circumference may be twelve or fourteen English miles, including a surface of about 2000 acres, surrounded by walls, and defended on two sides by the sea, and the harbour called "the Golden Horn." Not less than 400,000 inhabitants are numbered in the whole capital; but in this estimation must be included the suburbs of Galata, Pera, Tophàna, and Scutari. Two hundred thousand are Turks, one hundred thousand

Columnam purpuream. Columnas inter se pervias 2, Colossus 1, Tetrapylum aureum unum Augustæum. Capitolium, Monetam, Scalas maritimas 3. Habet sane longitudo urbis a portâ aureâ usque ad littus maris directâ lineâ pedum 14,075, latitudo autem 60,150." Gronovii, v. vii. p. 1327.

The name given by the Turks to Constantinople is "Stamboul," corrupted in their usual way from the modern Greek "*Στηνπολιν*;" which latter appellation is still in use. It is likewise called "Islamboul," or "the Abode of the Faithful," as inscribed upon all their coins.

Greeks, and the remainder Jews, Armenians, and Franks, of all the European nationsⁱ. Amongst the former, it is asserted that population is much on the decline; for there are few cities in which can be found so many young men unmarried. The inhabitants are frequently changed, and the ravages of the plague are re-supplied by settlers from other parts of the empire. With no people is longevity more common or extended, nor health more constant, than with the Turks.

Constantine^k completed the walls of his new city; which gained a farther boundary under Theodosius II. towards the land. From earthquakes and the violence of the sea very frequent demolitions have happened, which have been repaired by Theodosius II. Leo III. and Theophilus; in the reign of the former, fifty-eight towers were thrown down, which were speedily rebuilt. The great wall from the seven towers to the harbour is four miles long, with a triple fortification eighteen feet distant from each other, studded with lofty towers of every shape, embattled upon deep brackets, many of which

ⁱ According to the register of the Stamboul effendissy, or mayor of Constantinople, there are now 88,185 houses, and 130 public baths.

“Je n’ay pas vû de nation sujette a si peu de maladies, qui vivent generalement plus long temps que les Turcs, et qui jouissent d’une santè plus constante. Si la peste ne les visitoit de temps en temps, et n’en emportoit un grand nombre seroit trop peuplée.”
Montraye, T. 1. p. 224.

^k The walls of Constantinople were extended in 413 during the minority of Theodosius II. by his guardian Anthemius, and the whole completed with incredible diligence in two months. These were overturned by an earthquake in 39th of Theodosius, and rebuilt under the direction of Constantine, the prefect of the East in 447, as mentioned by *Ammianus Marcellinus*. The sea wall and that on the western side of the city were repaired in the eighth century by the emperours Absimar, and Leo III. *Zozimus & Zonaras* — *Anthologia*, l. 4. xviii. *Gyllii. Top. Const.* l. 1. cxix.

have¹ inscriptions of marble or iron particularising the builder or date.

There are five gates, with stone bridges over the foss, which is twenty-five feet wide, of which, Topkapeffi, the Porta Sancti Romani, though the most ruinous, is the most remarkable, as that where the Turks effected their entrance, and the emperor Constantine Paleologus was slain^m.

No part of Gibbon's elegant history will be read with more striking effect either at Rome or Constantinople than his narrative of the last and most calamitous siege. With its heroic circumstances impressed on the mind, as we survey alternately the vast ramparts of the Mahomedans on one side and the fallen towers of the imperial city on the other, we are divided between admiration of such stupendous efforts of barbarous valour, and commiseration of an empire expiring at the same moment, with its amiable and magnanimous master.

The Porta aurea was a triumphal arch built by Theodosius, upon his defeat of Maximus, and besides the statue of Victory of gilded bronze placed on it, was profusely ornamented with beaten gold.

¹ Many of these inscriptions are preserved in *Wheler's Travels*, but not with sufficient accuracy. Some are on marble tablets, and others of letters formed with pieces of marble or iron; the latter are decayed by rust, and scarcely to be made out. Greek and Latin inscriptions discovered in different parts of the city are collected in Georgii Dousæ de itinere suo Constantinopol^{no}. *Gronov. Thesaur.* v. vi. 3342. Those on the walls are best seen in *Bandurus*, v. i. 617, corrected from the *Anthologia*.

^m *Gibbon, R. H.* v. vii. 8vo.

On the golden gate,

“ HAEC LOCA THEODOSIVS DECORAT POST FATA TYRANNI
AVREA SAECLA GERIT QVI PORTAM CONSTRVIT AVRO.”

When Mahomed II. in 1458, made the fortrefs and prifon of the Seven towers, he caufed it to be walled up. Several gates have infcriptions"; none are legible excepting that on one fide of the Mevlanah-yeni-kapy. Around the golden gate are columns of granite, and fragments of marble, ftill retaining much elegance of workmanfhip.

A great road runs in a parallel direction with the wall, and affords a ftriking view, almoft for the whole extent, of this vaft ftructure, which is diverfified by picturesque ruin, and trees growing in the fofs, of great beauty and variety.

The reticulated brick-work obfervable in the walls of Rome was a mode of building in ufe, during the confular times, when thofe of Byzantium were compofed of granite, fo compact and folid as to appear to be all of one piece. Thofe of Conftantinople, erected by the emperors, confift of alternate courfes of the large flat brick and ftone, of twice their depth, and the internal arcades and rooms in the towers, are all of the former material, and moft curious con- ftruction.

Befide the natural confequences of time, and the force of earth- quakes, thefe works have fufained no lefs than feven^o memorable fieges fince their prefent form; and it is furprifing that they now

^a Infcription on a ftone, apparently displaced, on one fide the Yeniciapi,

THEODOSI IUSSIS GEMINO NEC MENSE PERACTO
CONSTANTINVS OVANS HÆC MOENIA FIRMA LOCAVIT
TAM CITO TAM STABILEM PALLAS VIX CONDERET ARCEM.

See *Du Cange. Conftant. Chriftiana*, p. 19.

^o *Gibbon, R. H.* v. vi. p. 53. 8vo.

When Mahmud II in 1458 made the fortifications and prison of the
seven towers be raised to be walled up. Several gates have in-
scriptions. The fortification excepting that on one side of the
Mevlana-ven-kapı. Around the golden gate are columns of
granite and fragments of marble, still retaining much elegance of
workmanship.

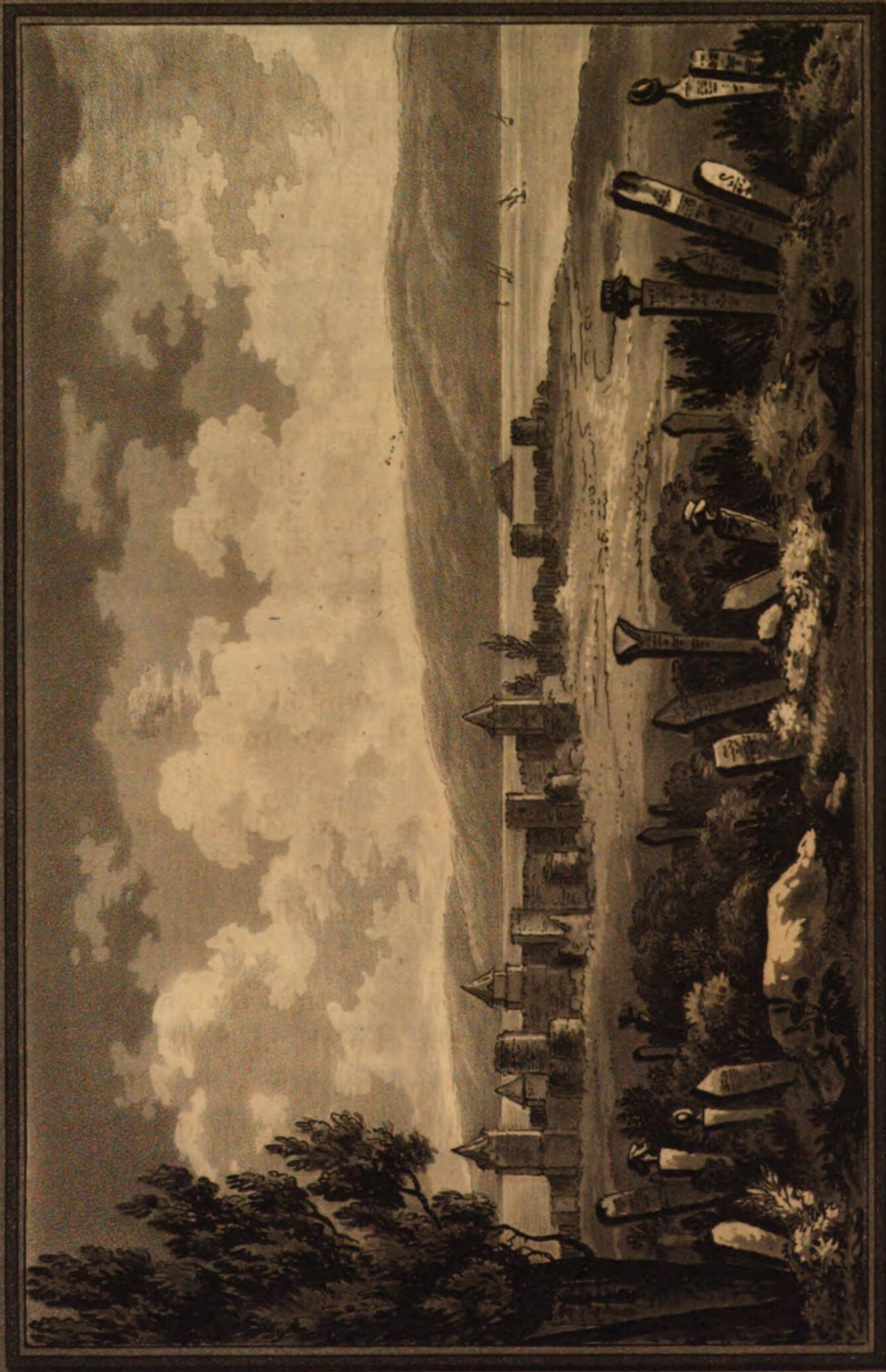
A great road runs in a parallel direction with the wall, and affords
a striking view, almost for the whole extent of the wall, of the
which is described by picturesque ruin, and trees growing in the soil
of great beauty and variety.

The reticulated brick-work observable in the walls of Rome was
a mode of building in use during the consular times, when those of
Byzantium were composed of granite so compact and solid as to
appear to be all of one piece. Those of Constantinople, erected by
the emperor, consist of alternate courses of the large flat brick and
courses of bricks, their depth, and the internal arches and rooms in
the towers, are all of the former material, and most curious con-
struction.

Inside the towers, consequence of time and the force of earth-
quakes, the walls have fallen in less than seven memorable
places, since their present form, and it is surprising that they now

THE WALLS OF CONSTANTINOPLE
HABITANTS OF THE CITY
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THE WALLS OF CONSTANTINOPLE
HABITANTS OF THE CITY



SEVEN TOWERS,
from a Turkish Cemetery.

Published May 1897, by J. Dallaway.

appear so perfect. At the southern termination, near the sea, stands a castle called by the Turks Yeddikuli, the Seven towers, first founded by the Greek emperors, who gave it a name of the same import. In 1458, Mahommed II. rebuilt a great part with the addition of three to four ancient towers, and appropriated it as a place of safety for his treasures, and as a state prison. The last person of rank confined there was the Russian envoy, at the commencement of the war in 1784. Three of the Seven towers were thrown down by the terrible earthquake in 1768, and have not been restored.

The name of the Seven towers originated in an echo, which was communicated to seven towers of the ancient wall. The fortress was probably built by John Zimitzes in 1000, and continued by Basil II. and Constantine VIII. in 1030, though there is much uncertainty respecting its first construction. Towers were added by Manuel Comnenus in 1182.

No comparison, excepting for extent, could at any time have been made between the gates and walls of the two imperial cities.

The external appearance of this fortress is exceedingly ugly; for the towers, which are vast octagons, are finished by conical roofs, which degrade them to the resemblance of windmills.

Two objects in Constantinople have long engaged the curiosity of European nations, the seraglio^p, and the church of Santa Sophia, much the more, perhaps, because Christians see them with difficulty. In many accounts I have read, so much fiction is embroidered upon

^p Seraglio is a word composed by the Franks from Serai, a palace. It is a curious fact, that the Academy *De la Crusca*, in their dictionary, have derived it from the verb *ferrare*, to lock up.

truth, that little satisfaction is found, and all must be taken from the communication of those who gain admittance into the interior parts, and who are worthy of credit.

In the ages of the Greek empire the extreme point of the promontory, which is said to have been the entire site of Byzantium, was appropriated principally to the priests of the church of Santa Sophia; but when Mahommed II. in a great measure re-modelled the city, he judiciously chose this spot for his imperial palace.

In 1478, he finished an inclosure with lofty walls of four miles circuit, with eight gates and two large courts, beyond which, for strangers no circumstance can obtain admittance. Successive sultans have made great additions, so that the whole space is now irregularly covered with detached suites of apartments, baths, mosques, kiosques, gardens, and groves of cypresses. Such a combination of nature and art, so many glittering domes with an elevation singularly fine, cannot but fill the eye of a stranger with admiration and pleasure, which, if considered separately, could produce neither. Yet, with all these advantages, and all its historical consequence, the lover of the human race will regard it with horror or regret as that spot of the whole world, upon which scenes of cruelty and rapine have been acted with greater frequency, and in a far greater proportion of enormity, than on any other we know. I speak of it as a palace only, not as containing the space of a city within its walls.

We enter through the Baba-hoomajùn, or Sublime Porte, which is not the least extravagant appellation bestowed upon it. There is an irregular, but spacious area, once the Forum Augusti; on the left, is the south front of Santa Sophia, and in the centre a richly ornamented fountain built by Ahmet III. and decorated with verses



Messini del. sculp.

Sculp. del. sculp.

THE SERAGLIO POINT,

of his own composition. The Sublime Porte^a can boast no architectural beauty, for it is a heavy mass, like a bastion, erected by Mahommed II. in 1478. Within is the first square, which contains the Taraphàna, or mint, and the visier's divan. Behind is the church of St. Irene, reported to have been built by Constantine, in which the second general council of Theodosius was held. It resembles S. Sophia on a small scale, and is embellished with marble and mosaic. This structure the Turks have converted into their grand armoury, and it is certainly a repository of many curiosities. I deferred visiting it till my departure from Constantinople was arranged, when for several months the plague was so universal, that I dared not approach it. But I learn from a person of credit, that it contains the Roman military engines used by Alexius at the siege of Nicœa, in 1097; the armour and weapons of the croisaders, who possessed Constantinople under Godfrey of Bouillon, and innumerable trophies of Ottoman victories. Much light might probably be thrown on that branch of the study of antiquities from a free inspection of them.

The opposite gate is called Baba Selàm, and that farther on beyond the second court, Baba Saadì, the gates of health, and of happiness. There is a column composed of a tall shaft and Corinthian capital, with an inscription on the base, which has suffered only the loss of the statue^r. The splendid confusion, in which the detached

^a In this gate are exposed, for three days, the heads of state delinquents, which are placed on a salver, with a paper describing the cause of their death. When Ali Pasha, the visier of Sultan Mahmood, was executed in 1755, the following inscription was placed near his head.

“ Certain is the punishment of those who disobey the commands of their master, the Lord of the universe, and who desist not from extorting money, and procuring favours.”

^r THEODOSIO MAGNO OB. GOTHOS DEVICTOS.

It was erected in honour of Theodosius, and bore his statue, in 322, when the chief of

buildings are scattered, would scarcely admit of a minute detail, were it practicable to examine them. Baths of marble and porcelain, rich kiosques, the imperial manège and gardens, cover the remaining space within the walls. Nearer the shore are kiosques, frequented by the ladies, with flower gardens in the Turkish style, and terraces upon high walls, painted green. In these that sumptuous exhibition, called the tulip feast, is held. The great kiosque, which the sultan visits on state days, is supported by pillars of verd antique, and wainscotted with veneered marbles. Each of these commands a fine view of the harbour.

The sultan lately determined to appropriate ground for a garden in the European taste, and having observed one at Buyuckdereh on the Bosphorus, belonging to a respectable merchant, he applied to him to suggest a plan for his new design. As this gentleman is a German, he proposed the style of his own country, and that several acres, cleared of venerable cypresses, should be laid out in a cross walk of trellis, and young trees to be trained over it, with stages for flower pots and fountains at equal distances. For this purpose the exquisite marbles of the palace of Morad IV^s, near Scutari, were torn from the walls and rehewn, and the admiration of ages sacrificed to false taste. A lover of modern gardening, as introduced into England by

the Goths came to Constantinople to sue for peace, and they were permitted to establish themselves in Mysia and Thrace.

A beautiful eminence over the sea between Scutari and Chalcedone was selected by the empress Theodora, the wife of Justinian, for a most sumptuous palace, called the Herœum, and noticed by *Gibbon*, vol. vii. p. 124, which continued to be a favourite summer residence of her successors.

In the last century, Morad IV. erected another on the same spot, in a high style of Asiatic embellishment. I saw it in 1794, when modern Goths were demolishing it by order of Selim III.

Kent and Brown, must lament that a more correct idea of the effect, which a happy combination of nature and art is capable of producing, was not communicated to a prince so desirous of improving the genius of his people.

The library^t of the seraglio has long been a mystery to learned Europe, increased by the inaccurate relations of those who far distant from the place have compiled accounts of it. The Abbé Sevin, who in 1728 was sent by the French king to collect Greek MSS. was idly assured that every one of that description had been burned by order of Morad III. in the sixteenth century. It is morally impossible for any Christian to visit this library, as it is situate in the interior of the seraglio. One hundred and twenty of Constantine's MSS. in folio, chiefly the New Testament and commentaries upon it, most elaborately written, are preserved by the Turks with due veneration. By comparing the accounts of different relators it is evident that many MSS. both Greek and Latin, as well as Oriental, are kept in confused heaps, without arrangement or catalogue. When Pope Nicholas V. in 1453 sent literati to Constantinople and Greece to collect MSS. of the Greek fathers, and offered a reward of five thousand sequins for the original gospel of St. Matthew in Hebrew, they conjectured and ventured to assert, that it might be found in this library. Others have followed their example with respect to the lost decads of Livy^u, with a total deficiency of proof. The books

^t Abbate Toderini procured a copy of the catalogue of the seraglio library, which was taken in forty days by a page of the court with the utmost secrecy. He gives it, with a translation, in his treatise "*Sulla Letteratura Turchesca*." T. 2. p. 53. De la Valle, who visited Constantinople two centuries ago, remarks that the Decads of Livy were then said to be in this library. The Grand Duke of Florence offered 5000 piastres for the MS. and the Bailo of Venice doubled the offer, but it could not be found. *Viaggi*, p. 267, 4to.

^u Livy's history was written in 140 books, and, according to the opinion of *Petrarch*,

of Diodorus Siculus^x complete, are said by Constantine Lascaris, in his treatise on the Greek and Sicilian historians, to have been seen in the library of the Greek emperors at Constantinople.

A Turk will not believe the treasures of the seraglio to be of a value within the limits of computation; they are certainly very great, arising from the gradual accumulation during each reign, distinct from those found at the taking of Constantinople by Mohammed II. The presents made by the ambassadors from different sovereigns, if composed of massive gold or silver, are now sent to the mint, and others are given by the sultan to his relatives and favourites.

The apartments of state resemble each other very nearly. The chief furniture consists of the sofa spread round the room, the carpets and the mirrors. In those more peculiarly adapted for the summer are marble fountains which dispense freshness; and the tinkling of water is a high gratification to Turkish ears.

What distinguishes this imperial residence is the richness, not the variety of materials, of which the furniture is composed. Silk and cloth of gold are substituted for cotton and woollen stuffs; fringes are strung with pearl and inferior jewels^y; and the walls are wain-

not originally divided into decads. Of these thirty-five only have reached us. The second decad, from the tenth to the twenty-first book, is lost, which comprised the history of seventy years from A. U. C. 461 to 531. From the forty-fifth book, nine decads and a half, or ninety-five books, are destroyed. The whole was contained in fourteen decads.

^x *Diodorus Siculus* describes various antiquities of the Ægyptians, Assyrians, and Greeks, in sixteen books, of which those between the fifth and the eleventh are deficient.

^y "Turkey cushions bossed with pearl." *Taming of the Shrew*, Act. ii.

scotted with jasper, mother of pearl, and veneered ivory. By the sight of such gorgeous ornament surprise rather than admiration is excited. The Turks amass, but they know not how to arrange, and that judicious disposition of objects, to the perfection of which the praise of real taste is given, and which is so ambitiously attempted in the palaces of Christendom, they have not supposed to exist, or are much too prejudiced to apply. A mere "House of precious things," richly suited but unsuitable, without elegance or propriety, is all that the mind of a Turk is equal either to estimate or enjoy.

We must yet remember, that the arts, ancient or modern, of which European palaces are the magnificent repositories, and to the selection and disposition of which they owe so much of their celebrity, are rigidly forbidden by the first principles of the Mohammedan law, which rejects the admission of painting and sculpture, as a gross profanation of the Deity, and the objects of his creation.

In the audience chamber, where the ambassadors are received by the sultan in person, is a throne as resplendent as the mines of the east can make it, with a canopy of velvet fringed with jewels, under which he sits in state for a few minutes to hear the compliments of the sovereign, who solicits his friendship. On one side the throne is a niche in which upon blocks are placed the turbans he does not wear, which have plumes formed of some of the most valuable diamonds that are known. According to former etiquette it was thought necessary that the Sultan should receive foreign ministers with contempt and rudeness; but the present monarch considers condescension and politeness much more suitable to his own dignity and his relative situation with the other powers of Europe.

Scarcely an author on the Levant, from the earliest accounts, has

omitted to describe the ceremonies of the audience of the sultan or visier. As certain forms were established, from which no deviation has been made, each detail nearly resembles the other. Le Comte Feriol, the French ambassador, at the beginning of this century, (well known for a curious work relative to the dresses of the Levantines, entitled "Recueil de Cent Estampes") distinguished himself by peremptorily insisting on the privilege of wearing his sword in the sultan's presence. This demand was arrogantly refused, the ceremony was broken up in disorder, and the haughty Louis XIV. submitted to the indignity. Rycaut mentions, that Lord Winchelsea, our ambassador, was forced by the attendant officers to bow till he touched the carpet with his forehead, and Sir J. Porter relates circumstances of the same humiliating and ridiculous nature.

The Venetian bailo was obliged to appear at the sultan's divan with a beard, as the deputy who brings the tribute once in three years, from the little republic of Ragusa, is still required to do. When Ahmet III. had gained the Morea and Cyprus from them, the first bailo came to the audience in his own habit, and excused his neglect of the old etiquette, by saying that "the sultan had shaven the Venetians so closely that they had no longer a beard to wear."

In the progress of refinement, it may be hoped that he will no longer peep through a lattice at the visier's divan; a custom originating in a wholesome restraint of exorbitant and abused power, but at present serving only the purpose of unkingly curiosity.

The inhabitants of the seraglio exceed six thousand, of which about five hundred are women. Many who are employed there during the day, have their houses and families in the city.

When the sultan comes to the throne the grandees present him with virgin slaves, who, they hope, may become their patronesses.

From these principally, six are then chosen, who are styled Kadinns, but the late Sultan Abdul-hamid added a seventh. The first of them who gives an heir to the empire becomes the favourite, and has the title of Haffeky-Sultàn. There are many others in the harem, but they seldom are suffered to infringe the exclusive privilege of producing heirs to the empire, which the kadinns claim; for with the others the most infamous means of prevention are forcibly adopted. If the child of the first haffeky-sultàn should die, her precedence is lost. The old story of the ladies standing in a row, and the sultan's throwing his handkerchief to his choice, is not true. His preference is always officially communicated by the kislàr-agma.

So dependent is opinion upon education and the early habits of life, that the state of female society in the seraglio, is to themselves that of the most perfect happiness. It was ordained by Mahommed that women should not be treated as intellectual beings, lest they should aspire to equality with men. This system he found already prevalent in the east, and received by his converts, and therefore can not be charged with having curtailed their liberty and social intercourse. Throughout Turkey, in every rank of life, the women are literally children of a larger growth, as trifling in their amusements, as unbounded in their desires, and as absolutely at the disposal of others, being considered by the men merely as created for the purposes of nature, or sexual luxury. None of our mistakes concerning the opinions of the Turks, is more unjust than that which respects the notion attributed to them, that women have no souls; on the other hand, they are promised in the Koràn to be restored with all the charms of eternal youth and unblemished virginity, and what, in many instances, may heighten the idea of perfect paradise to themselves, not again to be united with their former earthly husbands, but to be allotted to other true musulmans by the benevolence of the prophet.

The females of the seraglio are chiefly Georgian and Circassian slaves, selected from all that are either privately bought, or exposed to sale in the Avrèt bazar^a, and, for many reasons, are admitted at an early age. We may readily conclude that an assemblage of native beauty so exquisite, does not exist in any other place.

The education of these girls is very scrupulously attended to ;

^a The Avrèt Bazar (woman market) consists of an inclosed court, with a cloister and small apartments surrounding it. It is supplied by female slaves brought from Ægypt, Abyssinia, Georgia, and Circassia, who are exposed to public sale every Friday morning. Those from the first mentioned countries are generally purchased for domestic services, which, in a menial capacity, no Turkish woman will condescend to perform ; their persons or countenances are rarely beautiful, and their price seldom exceeds forty pounds English. The exquisite beauty of the others is enhanced by every art of dress and oriental accomplishments, and they are usually sold for several thousand piastras. Many are reserved for the seraglio, where though they are considered as most fortunate, they are most frequently sacrificed. Intrigues are concealed by the application of poisonous drugs which often occasion death, and upon detection of pregnancy they are instantly drowned. One shudders to relate how many of these victims are taken out into the sea at the dead of the night, and committed to the deep. Formerly, the Avrèt Bazar was open to Franks, who were supposed to purchase slaves in order to redeem them, but they are now excluded, by order of the present sultan's father.

The beauty of the Circassian girls is preserved by the invention of inoculation, which belongs to them, and not to the Turks, a circumstance misrepresented by Voltaire and Tiffot. At present it is more commonly practised in Asiatic Turkey, than at Constantinople. Mustafa III. was prevented from having the reigning sultan inoculated by the fears of his mother. The operation is usually performed by old women, who affect a great mystery, though the treatment differs little from our own. They make the puncture with three needles tied together, and the Greeks vary only by making it in the form of a cross.

Under the patronage of Lady M. W. Montague, Mr. Maitland, a surgeon, who had learned the method in Turkey, first practised it in London. In 1721 the college of physicians requested five condemned persons of the king, for the experiment. Upon four the eruption appeared on the seventh day ; the fifth was a woman on whom it never appeared, but she confessed that she had had it when an infant. There is a treatise by a physician of Pera, entitled "*Dissertatio historica, Drs. Temone de inoculatione pro variolis.*"

they are taught to dance with more luxuriance than grace, to sing and to play on the tambourin, a species of guitar ; and some of them excel in embroidery. This arrangement is conducted solely by the elder women, though from the taste for European fashions, which Sultan Selim openly avows, some Greek women have been lately introduced to teach them the harp and piano-forte, which they had learned for that purpose. Amongst the five hundred already mentioned the *kissar-agma* precisely settles all precedence. Some are disqualified by age from the notice of the sultan, and of those who are considered as wives there are four ; he is restricted to seven, but as to concubines there is no legal limitation, and their number depends on the inclination of their sublime master. The superiors spend their time in a series of sedentary amusements. Dress, the most sumptuous that can be imagined, changed frequently in the course of the day, the most magnificent apartments and furniture ; visits of ceremony with each other, and the incessant homage of their subordinate companions, fill their minds with a sort of supine happiness, which indeed is all that most Turkish women aspire to, or are qualified to experience.

Sometimes, as an indulgence, they are permitted to go to the kiosques near the sea, of which circumstance the officers of police are informed, that no vessel should approach too near the *seraglio* point. Every summer the sultan visits his palaces in rotation for a short time with his *harém*, when every pass and avenue, within three or five miles distance, is guarded by fierce *bostandjis*^b, lest the approach of any male being should contaminate them.

They depend entirely upon their female slaves for amusements, which have any thing like gaiety for their object, and recline on their sofas for hours, whilst dancing, comedy, and buffoonery, as indelicate

^b The sultan's body guards.

as our vulgar puppet show, are exhibited before them. Greek and Frank ladies occasionally visit them, whose husbands are connected with the Porte as merchants or interpreters, under pretence of shewing them curiosities from Europe. From such opportunities all the accurate information concerning the interior of the palace must be collected, and to such I am, at present, indebted.

The articles of female habiliment are infinite, both as to cost and number; but change of fashion is adopted only for the head attire, which happens with scarcely less frequency than in the courts of Europe. They are imitated by the Greek ladies, whose dress differs little from theirs; but the original Greek dress, rather than of the Turkish harèm, is that described by Lady M. Wortley Montague. Both the style of beauty, and the idea of improving its effect by ornament amongst the Ottoman women, have much singularity. Of the few I have seen with an open veil, or without one, the faces were remarkable for symmetry and brilliant complexion, with the nose straight and small, the eyes vivacious, either black or dark blue, having the eye-brows partly from nature, and as much from art, very full and joining over the nose. They have a custom too of drawing a black line with a mixture of powder of antimony and oil, called *Surmeh*, above and under the eye-lashes, in order to give the eye more fire. Of the shape and air little can be said from our idea of loveliness. All the Levantine women, from their mode of sitting on their sofas, stoop extremely, and walk very awkwardly. Warm baths used without moderation, and unrelieved idleness, spoil in most instances, by a complete relaxation of the solids, forms that nature intended should rival the elegance of their countenances. The nails both of the fingers and feet are always stained of a rose colour^c. Such is the taste of Asiatics. The discriminative trait of beauty between the Circassian and Greek women, is the more majestic air and stature of

^c " Ροδοδακτυλος Ηως."



TURKISH LADY.

the former, while the latter excel upon a smaller scale, no less in brilliancy of complexion, than in symmetry and delicacy of form. The statues of Juno, Minerva, or the Amazons, are contrasted by that of the Medicean Venus. Both very generally answer to Homer's description of "the full eyed," and "the deep bosomed."

In the streets of Constantinople no female appears without her kerchief and mahrashah; the former resembles a loose riding coat with a large square cape, covered with quilted silk, and hanging down low behind, made universally amongst the Turks of green cloth, and amongst the Greeks and Armenians of brown, or some grave colour. The mahrashah is formed by two pieces of muslin, one of which is tied under the chin, enveloping the head, and the other across the mouth and half the nose, admitting space enough for sight. Yellow boots are drawn over the feet, and thus equipped a woman may meet the public eye without scandal. This dress is of very ancient invention, calculated for concealment of the person, nor can there be a more complete disguise.

In every civilized country the middle ranks in society enjoy the truest comfort. Whilst the ladies in the harem of great or opulent Turks, are consoling themselves with fastidious indulgence, in luxury unknown to the vulgar, the wives and concubines of sober citizens are allowed almost a free intercourse with each other. The men, merchants or mechanics, are engaged in their various occupations, leaving the whole day at the disposal of the women, who walk the streets and bazars in groups of armful figures, or go to the cemeteries, where, upon stated days, under pretence of laying plants at the graves of deceased friends, they enjoy the shade of cypresses, whilst loitering away many hours, and show unobscured happiness, by the most vehement nodding. Several times a year they are

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In the streets of Constantinople no female appears without her feredjè and mahramàh; the former resembles a loose riding coat with a large square cape, covered with quilted silk, and hanging down low behind, made universally amongst the Turks of green cloth, and amongst the Greeks and Armenians of brown, or some grave colour. The mahramàh is formed by two pieces of muslin, one of which is tied under the chin, enveloping the head, and the other across the mouth and half the nose, admitting space enough for sight. Yellow boots are drawn over the feet; and thus equipped a woman may meet the public eye without scandal. This dress is of very ancient invention, calculated for concealment of the person, nor can there be a more complete disguise.

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^d Βασπις Ἀθήνη. Βαθυκόλπος.

drawn in arabàhs, or painted waggons with a covering of red cloth, by buffaloes gaudily harnessed, to some favourite retreat in the country, but never attended by the men of their family.

That love of splendid dress which distinguishes the nations of the east, pervades every rank of females. Those connected with the meanest labourer occasionally wear brocade, rich furs, and embroidery of gold or silver, which are willingly supplied by his daily toil. In large harèms the number of children is proportionably small, where few women produce more than three. Much has been said concerning the infidelity of the Turkish women belonging to harèms of quality; whoever has passed a few years in this country, must know that any scheme of gallantry would be utterly impracticable, however they may have been prompted, by personal vanity, to impose a false opinion on the world. In complete establishments they are guarded by those unfortunate men

“ Who youth ne’er loved, and beauty ne’er enjoyed ;”

and in those of less expence, by old women, whose ceaseless vigilance is equally secure.

If such things ever happen, it may be supposed of those who are permitted to gad abroad; but this privilege is conditional, and never without a certain number of relatives or neighbours.

During my residence at Pera, I heard of but one circumstance only. A young Venetian served in the shop of an apothecary at Constantinople, whom a Turkish lady, attended only by her slave, came to consult, and was shewn into another room, leaving the apprentice and the fair Circassian alone. It is said, that nothing then passed between them. In a few days returning with her mistress, and the same opportunity recurring, she opened her heart, proposed elope-

ment, and promised much treasure. She kept her word, and they disappeared without subsequent detection. Upon discovery the punishment of these lovers would have been horrible; he would have been impaled alive, and she drowned in a sack. Such a penal code as that of the Turks, has in no period of corruption been adopted by any nation of Christians.

Infidelity or licentiousness in women, is a subject of the severest crimination amongst the Turks, and their punishment of it borders upon gross barbarity. That branch of police is under the jurisdiction of the bostandji bashi, or captain of the guard, with many inferior officers. When any of these miserable girls are apprehended, for the first time they are put to hard labour, and strictly confined; but for the second they are re-committed, and many at a time tied up in sacks, and taken in a boat to the Seraglio-point, where they are thrown into the tide. The Turks excuse this cruelty by pleading the law, and adding that every woman has it in her power to be attached to one man, by kebinn, or contract for a certain term before the kady, which ceremony would exempt them from the cognizance of the police.

The real state of female slaves in Turkey has been much misrepresented. I do not allude to it previously to their establishment in some harèm, when exposed to sale with practices of their owners equally repugnant to humanity and decency: but when they become private property, they are well clothed, and treated with kindness by their mistresses. If the husband presents his wife with a female slave, she becomes her sole property, and he cannot cohabit with her without legal complaint of the wife, excepting with her consent, which prudence generally inclines her to give. No woman of Turkish birth can be an odalik, or domestic slave. Illegitimacy is unknown, for every child, born of the wife or concubine, has nearly

equal rights. The superior privilege of the wife consists only in the partition of the husband's property on his decease, and the difficulty of procuring a divorce without her acquiescence. Odaliks are dismissed and resold at pleasure, if they have borne no child. But it frequently happens that they become confidential with their mistresses, are emancipated, and married to husbands whom they provide for them^c. Few young men have more than one wife, but the elder, if opulent, indulge themselves to the extent of the prophet's licence. My fair countrywomen, from so slight a sketch of female economy in this eccentric nation, may form favourable conclusions respecting that of our own. They may rest assured, that in no other country are the moral duties and rational liberty so justly appreciated, or so generally rewarded with happiness.

^c For the Mohammedan doctrine concerning women, see *Koran*, ch. xii. xl. xlviii. Number of wives, chap. iv. Divorces, ch. ii. xxxiii. lxxv. misrepresented by *D'Arvieux*, T. i. p. 451. *Grelot*, p. 247. *Rycaut*, ch. xxi. p. 277, &c.

SECTION III.

OF THE POLITICAL SYSTEM IN THE SERAGLIO AND THE OFFICE OF VISIER—REVENUES OF THE SULTAN, AND TAXES INSTITUTED BY HIM—FINANCES OF THE EMPIRE—ANECDOTES OF THE SULTAN—OF THE HEIRS APPARENT—OF MEHMET MELEK, LATE VISIER—OF THE PERSONS WHO COMPOSE THE PRESENT RULING CABINET—OF THE CAPOUDAN PASHA AND THE MARINE—OF CHELIBY EFFENDI—OF GHAZI HASSAN, HIS INFLUENCE WITH SULTAN ABDULHAMID IN THE INSTANCES OF MAVROYENI AND PETRAKI, TWO CANDIDATES FOR THE THRONE OF WALLACHIA—KISLAR AGHA—RECEPTION AND AUDIENCES OF THE STATE OFFICERS—PUBLIC PROCESSIONS AND CEREMONIES OF THE SULTAN.

THE seraglio is a microcosm, in which the language, ceremonies, and fashions, are peculiar to itself, and differ materially from those of the capital, or the empire at large. The courtiers of either sex affect the most ornamented diction of the east, and intermix many Persian phrases with the Turkish, and the young men called Itsh Oglàn, are educated in habits of urbanity and politeness which might vie with those of the more civilized nations. So secluded as they are from intercourse with their countrymen, and brought up together from their infancy upon the same plan, and with the same pursuits, one universal cast of character and manners distinguishes the whole. They emerge only to take possession of distant provinces, or offices of state,

in which capacities they usually exercise all the parade to which they have been so long accustomed.

As the sphere of Turkish politics, the *seraglio* becomes more interesting. Volumes might be filled with the history of former times, and anecdotes of those who have enjoyed their career of power, and spread benefit or rapine over the Ottoman world. The sultans appear to have ceded their executive function to the visiers, literally the bearers of their burden, and to have contented themselves with exorbitant luxury or the occasional triumphs of war. Upon an average, none of these ministers have retained their influence more than three years, and many have lost it by a violent death. Excepting the Cuprughlu family^a, whose succession in the office is unexampled in Turkish annals, few men of ability have been preferred. Accident or caprice have usually dictated the imperial choice, without the slightest attention to qualification or merit. Bayazid II. in 1482 made his barber his visier; and Altabahn, the visier of Mustafa II. who was strangled in 1703, was so illiterate that he was forced to make his signature with the palm of his hand, according to the practice of his ancient predecessors, who could neither read nor write.

The Ottoman administration is fundamentally theocratic, for the sultan is obeyed as kalife, and invested with the vicarial power of the prophet. It restrains the injustice or excesses of the monarch, who

^a Mehmed Cuprughlu, pasha of Damascus, was called to the visirate in 1656, by Mohammed IV. at the advanced age of seventy-eight years. He lived five years, and governed with uncommon ability. Ahmet Cuprughlu, his eldest son, succeeded him in 1661, and died after having retained the office seventeen years, the longest period upon record. Mustafa Cuprughlu, his second son, was likewise appointed, and was killed at the battle of Salankemen by the Germans. In 1697, Hassan Cuprughlu, of the same family, was made visier, and superseded in 1704.

is three times formally admonished by the musti^b in the name of the people. Should he condemn the remonstrance, he is dethroned, imprisoned, and even deprived of life. We have the examples of Mustafa I. Ibrahim and Mohammed IV. in the last century, and of Osman II. in the present. The policy of the sovereign in his conduct towards individuals has adopted a despotism not inherent in the original constitution. Fraudulent and mysterious transactions have tended to advance the absolute authority of the monarch, which oppresses the subject, but fills the treasury.

The situation of ministers is extremely critical. A shadow of suspicion in the breast of an arbitrary prince may precipitate them from the summit of power to death, or the severest adversity. The fear therefore of such a vicissitude continually harasses their minds, and excludes every avenue to noble purposes or patriotic plans, for all their talents are employed in amassing treasures, in creating personal influence, in conciliating friends, or fostering secret rebellion. No officer of state has either salary or pension; and his remuneration must necessarily proceed from the opportunities of emolument his situation affords him. Of the few who are recorded, as having exercised authority with mildness or justice, the praise is simply

^b The ancient kalifes established themselves successively at Medina, at Kufa on the Euphrates, and at Bagdad. The Ottoman sultan has succeeded to their power in the hierarchy, and regards the musti only as his secretary for ecclesiastical affairs, and the chief expounder of the Koran, nor on other occasions has he a seat at the divan.

When consulted upon an intricate point, the case is drawn up under supposititious names, and his fetvâh or decision is inimitably concise.

Question. "Can a daughter-in-law marry her father-in-law?"

Fetvâh. "He cannot—God knows best."—

Signed

The poor *Emir Mehmed Atallâh*.

Within these few years, the Kadileškars of Anadouli and Romily have superseded this authority in their own districts.

comparative; they have been only less iniquitous and oppressive than others.

Whilst administrations have been so venal, they have practised every enormity, such, indeed, as “might set the murderous Machiavel to school.” Subjects have been pillaged by the most cruel despotism. An appeal lies always open to the Porte, and not unfrequently these infamous ministers have been sacrificed to justice; but all that they have amassed by rapine becomes the property of the state, and the injured individual has no other redress than the punishment of the oppressor. As the government found the sum of which he had been deprived in the hands of a state criminal, their total confiscation never regards a private claim. These are principles truly Machiavelian; but they existed long before Mustafa III. commanded that “*Il Principe*,” and the king of Prussia’s refutation of that treatise should be translated for his courtiers into the Turkish language. The books they have on such subjects, do not inculcate corrupt practices, but abound in maxims of virtuous policy.

A Turk, when high in office, has a singular dexterity in temporising, and offers a thousand obstacles to deceive his enemy, or to disappoint those whom he acknowledges as friends, but has no intention to serve. The remembrance of benefit or injury is indelible from his mind, and he will wait for the completion of gratitude or vengeance with unwearied patience.

Such systems are strengthened by daily use, and are readily brought into practice by those who have similar examples always in view. The courts of the visier and pashas, no less than the seraglio, are flourishing schools of the modern arts of Ottoman administration. By the anecdotes which are current in such societies they are in-

structed and perfected in the mazes of political intrigue. Born and educated under a government corrupted by tyranny, they learn how to give a colour to stratagems, and to employ all the engines of secret influence, or open enormity^d.

It has been objected to them as a leading error, that the post of visier is so frequently vacated, and that the most illiterate of men have been elevated to it. With few examples to the contrary, it may be asserted that a long experience and observation of the conduct of those in power have qualified them for the office at the age when they usually obtain it. Their want of education, in instances where it exists, is not detrimental, for all the subordinate departments are conducted with equal ability, and the administration of affairs is not at present disconcerted either by the frequent change or literary incapacity of the visier. Historians doubt if Charlemagne could write his own name. Yet the eye of candour will discover a concomitant excellence, counterbalancing the grossest defect in the internal government of the empire.

The aggregate revenue of the sultan amounted to sixteen millions of piastras, about 700,000*l.* a year, arising from his hereditary feudal possessions, the capitation tax, and the confiscation of property,

^d *La Turchesca politica e gran labirinto malagevole a penetrare per li tortuosi e sottili e sempre noui raggiri. Toderini, v. i. p. 65.*

Businello, secretary to the Venetian embassy to the Porte, has written a treatise on it in a series of letters, who says "Non ignari delle arte del buon governo, e cognoscendo il sistema d'ogn altro principe, non caminan da ciechi dietro la solita traccia delle passioni, ma si derigono colla ragione e col interesse."

Of the several very able political tracts which are found in the library of the seraglio, the most remarkable and esteemed is entitled "*Affaf Nameh Lutfi Pasha*," the Mirror of Visiers by Lutfi Pasha. It includes directions for the conduct of ministers under every probable circumstance, and suggests motives of refined and liberal policy.

independently of the accumulated treasures of the *seraglio*, of which, upon emergency, he has the disposal, and which no stranger has the power of computing. A monopoly of grain and coffee has been established by the reigning prince, the former of which is calculated to produce, in Constantinople only, 1360 l. sterling a day. He buys it at one *piastre* a kilo,* somewhat less than a bushel, and sells it at three to the bakers, who retail it in bread for four *piastres*. When the imperial granaries are ill supplied the discontent of the people threatens an insurrection; indeed the whole scheme is considered as a very dangerous infringement of their ancient exemptions. Another as impolitic mode of increasing the present income has been much extended within a few years; the debasing the current coin. The "*arflan*," when the English embassy was established in the reign of James I. was the fourth part of a pound sterling; the same coin is now only the thirteenth. A "*stamboul*," of five *piastres*, is twice made from one Venetian sequin, value seven; so that the proportion of alloy is much greater than of any other currency in Europe. Perhaps the plated money in the papal state should be excepted. The profits from the mint are therefore too tempting to be relinquished for the sounder policy of other nations respecting their coinage, by a monarch who has no commercial interests to consult.

Confiscation is levied only upon the servants of the crown, who are in any measure employed by the sultan, whenever their excessive opulence awakens the jealousy or the avarice of their master. *Ricaut* and *Montesquieu* have advanced erroneous opinions concerning the universal proprietorship of the sultan, which *Sir J. Porter* very judiciously explodes^e.

The national treasury is separate from that of the emperor, and

* "*Observations on the Turks*," p. 49, 8vo. 2d edit.

its finances were about 1,000,000 l. a year. By a new system of taxes on wine and raw spirit, 60,000 l. are added, which are applied to the expenditure occasioned by the late military arrangements.

Sultan Abdulhamid was rigidly observant of the Mohammedan laws, and in order to prevent the scandalous drinking of wine, which was practised by the inferior Turks, in taverns kept by Greeks at Pera, withdrew his licence. By a founder policy, his successor imposed a heavy tax on wine so retailed, and improved his finances. The Turks, much affected by this new arrangement, contrived to make their grievance known to the sultan through the channel of his favourites, but he replied ironically, "My design was to restrain the excesses of infidels, a true musulman can have no reason to complain."

The Turks are singularly expert at calculation, and the science of numbers. All public accounts are kept in aspers, the half of our farthing, with the utmost exactness. They have a mode, said to be simple, which abbreviates labour. According to the grammarians Erpenius and Meninski, the numeral cyphers were borrowed from the Indians by the Arabs, and not invented by them. Letters, as used by the Greeks and Latins, are likewise adopted by the Turks, but with a different combination.

A few anecdotes of the sultan^e and the present ruling cabinet, which I offer as genuine, may not be unacceptable, as various causes seem at this juncture to conspire, by which the Ottoman court may take a more active part on the great political theatre of Europe.

^e The public style and title of the sultan abound in Asiatic hyperbole; he is called "Governor of the earth, Lord of three continents and two seas," and very frequently "Hunkiar the slayer of men."

Sultan Selim III. is the eldest male descendant of the house of Osman, who in 1299 established the fifth dynasty of the kalifes. At the death of his father Mustafa III. in 1775, he was fourteen years old. According to the known precedent amongst the Turks, Abdul-hamid, his uncle, succeeded to the throne; for they disdain to be governed either by a woman or a boy.

At his accession Abdul-hamid had reached the age of forty-nine, and during the fifteen years reign of his brother Mustafa had endured a state imprisonment, which the jealous policy of the seraglio had long ordained^f. As a solace of his confinement he cultivated literature and the arts of peace. His disposition, mild and beneficent, induced him to forego the ancient prejudice, and to superintend the education of Sultan Selim, giving him every liberal indulgence. Sultan Mustafa and Sultan Mahmood, the sons of Abdul-hamid and the only remaining heirs of the empire, are both minors. They experience a generous return for their father's kindness, and are treated with suitable respect. Each has his separate suite of apartments, and sixty attendants, amongst whom are thirty elderly female slaves, with an annual revenue of 5000l. sterling. The good muselman, who laments the possible extinction of the imperial family, is comforted by the astrologers, who have publicly declared, that after he has attained to forty years, Sultan Selim will be blessed with a numerous progeny.

His countenance is handsome and impressive, and his figure good; he is affable, and possesses much speculative genius, is not ill-informed of the characters and separate interests of his contemporary princes, and has every inclination to reconcile his subjects to the superior expediency of European maxims, both in politics and war.

^f "Bears like a Turk, no brother near the throne."

But it is dubious if he be capable of that energetic activity, and that personal exertion, which are required in an absolute prince to remodel a people whose opinions are not to be changed but by an universal revolution.

Peter the Great and Charles XII. in their plans of regenerating, or conquering the Russians, did not depend solely upon the agency of ministers for success.

The curiosity of Selim respecting the other nations of Europe originated in frequent conversations with Rachib Effendi, the present historiographer-royal, who was for some time envoy at Vienna, after the last war. Those who have gained his confidence since the commencement of his reign, have consulted that inclination, and improved every opportunity of extending his intelligence on those subjects. I have heard it asserted that the young men in the seraglio are now instructed in the French language by his command; and his partiality to French wine is no secret amongst the well informed.

The first efforts towards improvement have been applied to the army and marine. Forts have been erected on the Bosphorus, regiments have been trained to European discipline, chiefly by French officers, and the fleet will become in a certain degree formidable.

When he has leisure to render his vast territory, at least in the vicinity of his capital, more resembling of civilized nations, he will probably establish a post, which may facilitate communication between distant provinces. During the last war many places of importance were taken, or evacuated, weeks before the ministry were in possession of the fact.

The only imperial works now seen in his dominions are mosques, aqueducts, and fountains; he may hereafter turn his attention to

great roads, now barely passable, which would be as useful monuments of his fame.

Mehmèt Melèk Pasha, the late visier, resigned in 1794. He was a favourite, in his youth, of Mustafa III. who gave him his sister in marriage, and the appellation of Melèk, or the Angel, on account of his singular beauty; for the Turks usually take their surname from some personal excellence or peculiarity. After having enjoyed some of the most lucrative governments in the empire he returned to Constantinople, and was called to the visirate, at the advanced age of ninety years, in 1789. He has retired to his palace on the Asiatic side of the Bosphorus, and, as an extraordinary fact in natural history, has had a son born to him whose legitimacy cannot be invalidated.

The present system of government aims at the suppression of the former sole authority of the visier, and has reduced him to a mere member of the cabinet council. As the sultan takes a more active share than his predecessor in public affairs, and listens to more advisers, it seems to draw to an end. The visier now in office is likewise a harmless old man, so that they may probably soon "fit state-statues only^s."

The ruling persons of the present day are, 1. Yüsuf Agha, kiayah, or high-steward to the sultan's mother, who retains a very decided influence with him. Yüsuf's private life has been marked by uncommon circumstances. He is a native of Candia, and was originally a writer to a ship, from which employment he passed into the service of Abdullàh Pasha, beglerbey of Anatolia, residing at Kutayah. During ten years he so ingratiated himself with the pasha, that he determined to secure to him his great wealth in his life-time.

^s *Shakespeare, Hen. VIII. Act i. Scene 2.*

Accordingly he gave him intire possession, ordering him to fly to the Porte, and to urge the heaviest complaints against him for his injustice and ill-treatment. Meanwhile the pasha died. The Capidji bashi was dispatched by the sultan to seize the treasure, but found nothing, and Yusef, from the predicament in which he stood, was the last person to be suspected. With this wealth he lived in splendour at Constantinople, and frequented the audiences of the visier. He was soon appointed taraphanà eminy, or master of the mint, from which he was advanced to his present post.

2. Ratib Effendi has twice held the important office of reis effendi, or secretary of state. He rose from a public clerk, passing through all the preliminary gradations with distinguished ability. He is beyond comparison the best-informed and most capable minister in the cabinet.

3. Tchiuseh, kiayah, or deputy to the visier, is at the head of the finance, and planned the new taxes.

The present capudàn pasha, or high admiral, called Kuchuk Husein, from his diminutive stature, was a Georgian slave, and the companion of the sultan in his childhood. From the seraglio he emerged to take the command of the navy, it may be presumed without much previous acquaintance with maritime affairs. But his administration has been very beneficial; for he has raised the marine from the miserable state it was left in at the conclusion of the Russian war to respectability. The new ships are built under the inspection of European surveyors, and French nautical terms have been adopted. At the beginning of the present century, the Turkish fleet consisted of 32 ships of the line, 34 galleys, and some brigantines; they can now send to sea 14 first rates, 6 frigates, and 50 sloops of war.

Every spring he leaves Constantinople with a few ships, to visit the Archipelago, to receive the capitation tax from the different islands, and to free the seas from pirates, and the Maltese cruisers. The time of his coming is generally known, so that the service is little more than a matter of form. His reception by the sultan, both at his departure and return, is a brilliant spectacle. He is married to the only daughter of Abdul-hamid, and is honoured with the private friendship of his sovereign.

Every scheme for defending the coasts of the Black sea by forts and batteries, and for military regulations, is submitted to Cheliby Effendi, who surveys their execution, if approved^h. He was master of the mathematical school founded in 1773 by Ghazi, Hassan pasha, a very celebrated character in the last reign.

This extraordinary person was likewise a Georgian slave, and afterward a Barbary corsair. Having been taken prisoner by the Spaniards, he passed six years of slavery at Madrid, from whence he was sent to Naples, where he was exchanged, and returned to Constantinople. His reputation for personal courage procured him the command of a galley, and afterward of a frigate. At the unfortunate battle of Chesmè he had a ship of the line under Jaffer, capudan pasha, who upon his disgrace died of chagrin, and was succeeded by Hassan.

^h In 1784 a school of theoretical navigation was instituted by the visier Hamid Halil Pasha, who was beheaded the next year.

Boscovitz discovered errors in the navigation of the Black sea, by which so many lives are annually lost, but no salutary reformation has taken place.

The first idea of European fortifications was given to the Turks by Baron de Tott, who was employed to erect those at the Dardanelles, and at the mouth of the Bosphorus. Had his plans been adopted to their full extent, they would not have looked so much like card-boxes; but the Turks curtail all their national works by parsimony and jobbing.

He was extremely whimsical, and kept a lion's whelp always on his sofa, which he had trained up to follow him, but which, having killed one of the domestics, was afterward chained. He became visier, and died at the age of more than seventy, in the camp against the Russians, not without suspicion of poison. So singular was his bravery, and so frequent his successes, that he assumed the name of Ghazi, the victorious. Abdul-hamid was fearful, and considered the safety of the empire endangered by his absence from Constantinople.

Of his prevailing influence the following relation is a proof, and gives traits of secret machinations practised in the seraglio.

One of his slaves, named Yusuf, had so recommended himself by superior talents, that he gave him liberty, and promotion to the most considerable offices. At the time Yusuf returned from his government of the Morea, to take upon him the office of visier, Mavro-yeni, a Greek of a noble family, was the drogoman, or interpreter, to his patron Hassan. Petraki, another Greek, was master of the mint, and imperial banker, and had amassed seven millions of piastres.

This man being ambitious of becoming prince of Wallachia, he three times procured the appointment of Mavro-yeni to that high station, who had the interest of Hassan and the visier to be superseded. But they, impatient of the disappointment represented, to Abdul-hamid, that the people demanded the life of Petraki in atonement of his peculation, who timidly consented to his execution, and he was instantly imprisoned. On the very day of the high ceremony of Mavro-yeni's investiture, he was led to the gate of the seraglio to kiss his stirrup, and sue for pardon. At that instant the executioner struck off his head, and Mavro-yeni had the satisfaction of seeing his rival dead at his feet. Another Hassan pasha who hated

him, becoming visier, ordered him to be beheaded upon the charge of betraying Giurgevow, the first Turkish fortress upon the Danube, to the Germans. He died a muselman. Abdul-hamid, when informed of the last-mentioned circumstance, was so far convinced of his innocence, that in a few months the vindictive visier shared the same fate.

The officers of the seraglio are very numerous. The kislar-agma, or chief of the black eunuchs¹, having the arrangement of the female department, is most familiar with the sultan, and is a powerful friend, or enemy, to the ministers of state.

Between the officers of the seraglio and those who compose the divan, there subsists a perpetual rivalry, and if the emperor be either very active or indolent in public business, there is ample cause for their jealousy. Those with whom he is constantly conversant, and before whom he relaxes into colloquial freedom, must necessarily obtain secret influence enough to bias him in matters of importance, if he wishes others than his ostensible counsellors, or is determined by first representations without farther deliberation.

¹ The whole number of these devoted beings, within the walls of the seraglio, exceeds four hundred; negroes are the most esteemed, as being more ugly. They are brought, as well for the supply of this number, as the harems of grandees, from Abyssinia, where a most iniquitous traffic is carried on. Total emasculation is performed during their infancy, and hundreds are annually sacrificed to this inhuman operation. The number of Moorish eunuchs is much greater than of European, and the provinces of their chiefs, the kislar-agma, and the capy-bashi, are the government of the harem, and the itsh-oglans, or young men educated in the seraglio. It may seem a solecism, but is no less true, that both these officers are obliged to maintain their private harems; for it is the principle of Turkish law, that every man shall provide for a certain number of women, proportioned to his wealth and rank in life, when a numerous harem becomes as much an article of ostentation as a splendid equipage with us.

The ministers are admitted to an audience with the sultan with the profoundest ceremony. Even in the presence of the mild Abdulhamid the bold Hassan was overpowered with awe, and the lion seemed to be transformed into a lamb. One of the present ministry, a man of great vivacity, is said to compose his spirits with a pill of opium before he approaches the throne.

The public processions of the sultan are conducted with great splendour, on horses gorgeously caparisoned, and a very numerous train of guards and attendants. The citizens of Constantinople are pleased with beholding the countenance of their sovereign, and since the reign of Morad IV. have insisted on his going publicly every Friday, to some one or other of the mosques: he is always mounted on an Arab horse, and carries a small umbrella in his hand, the ribs of which are studded with diamonds, blazing in the sun. Sultan Mahmood had been long an invalid, and omitted this duty, when such discontents arose that he was forced to venture out, and died on his return under the second gate of the seraglio. But the greatest magnificence is seen on the solemn days of the rammezàn, and beyràm every year, and more especially on the extraordinary occasions of a donalmàh, or public rejoicing on the birth of a prince, and the displaying the sanjak sherife, or consecrated banner of the prophet, when the janissaries march to the field on a declaration of war.

Such exhibitions of the grandeur of this unwieldy monarchy will not convey to the mind any proportionate ideas of its real power, when we reflect that a people whose government is systematically corrupt and proportionably feeble, whose resources are neither understood nor applied, without commerce and without manufactures for foreign consumption, cannot long remain an object

either of fear or of envy to other nations. So distant is the remark in Shakespear, from present application,

VI NOITCEB

"We must not think the Turk is so unskilful

"To leave that latest, which concerns him first."

Othello.

It is forbidden to any but a *mutulman* to enter the church of Santa Sophia without a *firmman*, or written order from the Sultan, of which I twice availed myself.

Many almost incredible stories of this edifice may be found in the Byzantine writers, who in their zeal for their religion did not confine themselves within the bounds of truth; whilst they dwell with prolixity on the account of this magnificent temple. Hence arose that high degree of veneration, in which it is held by the modern Greeks, who indulge the most extravagant notions of its decided superiority over any church in the known world, and retain with infinite credulity the traditions of its former excellence.

completed by Anthemius of Tralles, the most celebrated architect of his day, assisted by Isidorus of Miletus. It was 20,000 pounds of gold or silver (for antiquaries are uncertain), it was then laid, and in eight years and five months, at the expense of reduced to ashes. The foundations of the present structure were Church dedicated to the "Injured Wisdom" by Constantine was In a popular edition during the reign of Justinian, the first

SECTION IV.

OF THE IMPERIAL MOSQUES—SANTA SOPHIA—TENURE OF VACUUM AND ACCOUNT OF ITS ESTABLISHMENT—SULTAN MOHAMMED II. — GREEK ARCHITECTS — SULTAN BAYAZID — SULTAN SELIM — SULTAN AHMET I. — SULEYMANIE — SHAZADEH — OSMANIE — LALELI — TURBEHS OR SEPULCHRAL CHAPELS — MOSQUES BUILT BY VALIDE SULTANS — PUBLIC LIBRARIES AND ACADEMIES, AND THEIR INSTITUTION.

It is forbidden to any but a muselman to enter the church of Santa Sophia without a firman, or written order from the sultan, of which I twice availed myself.

Many almost incredible histories of this edifice may be found in the Byzantine writers, who in their zeal for their religion did not confine themselves within the bounds of truth; whilst they dwelt with prolixity on the account of this magnificent temple. Hence arose that high degree of veneration, in which it is held by the modern Greeks, who indulge the most extravagant notions of its decided superiority over any church in the known world, and retain with infinite credulity the traditions of its former excellence.

In a popular sedition during the reign of Justinian, the first church dedicated to the "Inspired Wisdom" by Constantine was reduced to ashes. The foundations of the present structure were then laid, and in eight years and five months, at the expence of 320,000 pounds of gold or silver (for antiquaries are uncertain), it was completed by Anthemius of Tralles, the most celebrated architect of his day, assisted by Isidorus of Miletus.

Anthemius borrowed from the ancients his idea of a cupola, amongst whom spherical temples were not uncommon; but the elevating one on the intermediate base of four arcades instead of the ground, and uniting in the same edifice the square and the circular form, is due to him alone. The Christians were accustomed to dispose their temples in the form of a cross; Anthemius made choice of one, the branches of which are equal, which evinced his skill, as better adapted to the cupola in the centre, for, whilst it preserves all its grace and lightness within, it presents on the outside the most exact and beautiful proportions.

The first attempt to construct a dome of so vast an expanse was unsuccessful; in 558, twenty-one years after the dedication, an earthquake nearly destroyed it. The emperor Justinian, still reigning, employed another Isidorus, nephew of the former, to repair it. The new architect gave the dome an elevation of twenty feet more than it had before its fall, and changed the originally circular into an elliptical form. In order to give security to it, he set up on the north and south sides four columns of granite, each of a shaft forty feet long. By means of arches, he placed a wall on them, and over it six shorter columns; and by this arrangement he destroyed the effect of the Greek cross, by shortening two of its extremities. The piers are incrust with marble, but no pilaster is seen in the whole church, nor is the slightest attention paid to the rules of ancient architecture.

The dome is constructed with so small a curve, that the perpendicular concavity does not exceed one sixth of the diameter, which measures 115 feet, and 180 in the centre, above the floor.

That flatness, to which many critical objections are made, has, it must be acknowledged, a most imposing effect; and if the

great vault of heaven be the idea intended, with a happier imitation, than at St. Peter's in Rome.

The whole concave from the windows is incrusted with mosaic formed with small tessaræ, not exceeding a square of the eighth of an inch, and composed of a vitrified substance, resembling glass, called by Vitruvius "smaltum." Excepting four figures of colossal size representing seraphin, it is intirely gilt, decayed in many parts from extreme age, but not intentionally defaced. There is a chapel likewise adjoining to the great corridor, with a vault of mosaic almost destroyed, which is sold in small fragments to the superstitious Greeks, or curious visitors, by the inferior officers of the mosque. Certain critics allow to the dome of St. Sophia the merit only of superior mechanism. The idea of placing a cupola in the centre of a Greek cross they admire in general, but contend that it was adopted four centuries too late to have reached its highest perfection. They remark many solecisms in the architecture, uncorrected by the Grecian or Roman schools, and that the columns are irregularly disposed, having capitals without style or entablature. Procopius says that 'such is the lightness of the dome that it appears to be suspended by a chain from heaven.' We now, in terrestrial edifices, look for their foundation on the earth; if it be invisible, we appeal to common sense.

Beside the grand cupola, are two larger and six smaller semi-domes. The whole ground-plan describes the figure of a Greek cross within a quadrangle, but on the inside is oval. The sanctuary was behind the tribune, towards the east, and is said to have contained vestments and jewels estimated at a million sterling.

The solid piles are composed of stone cemented by the infusion of lead and quicklime, and guarded with circles of iron; and the

frame of the building is of brick covered with marble. The surrounding galleries are sixty feet wide, which were appropriated to women. They communicate with the nave through a colonnade of sixty-seven pillars; eight of porphyry had been placed in the temple of the Sun at Rome by the emperor Aurelian, and were removed here by Constantine; and six of green jasper once supported the roof of the temple of Diana at Ephesus. The lower vestibule is twenty-eight feet wide, and has nine doors of bronze, with alto relievo. Of the whole the exact breadth is 243 feet, and 269 the extreme length to the doors above mentioned^a.

^a Gibbon, for his excellent account of S. Sophia (*Rom. Hist.* v. vii. p. 117, and v. xii. p. 145), consulted *Procopius de Aedif. Justiniani*, l. i. c. 1; *Agathias*, l. v. p. 152, 153; *Paul Silentrarius*, in a poem of a thousand hexameters, at the end of the *Alexiad* of *Anna Comnena*, l. v. p. 65 to 86; and *Evagrias*, l. iv. c. 31; all of whom had seen it in its first splendour. *Gyllius. Topog. Constantin.* l. ii. c. 34, of which there is a translation by J. Ball, C. C. C. Oxon. 8vo. 1724. *Niceph. Gregoras*, l. vii. c. 12; l. xv. c. 2. *Grelot, Voyage de Constantinople*, p. 95 to 164, who examined the building with a competent knowledge of architecture, and made drawings, but on too small a scale. They were republished by *Bandurus, Imper. Orientale*, 1711. In *Ciampini de edificiis* is a corrected plan and elevation by *Ludovico Sergardi*, c. xxvii. p. 164, and another in *Fossati's Storia dell' Architettura*, t. ii. p. 121, copied likewise in *Fischer's*.

From the subjoined statement of the dimensions of temples and ecclesiastical buildings in the Grecian, Roman, Moorish, and Gothic styles, may be collected how much the moderns exceed the antients in their ideas of vastness of ground-plan, and loftiness of roof. Primeval temples had no roofs, and therefore cannot be compared with the cells or naves which in the progress of architecture had gained increasing dimensions.

ORDER.	PLACES.	TUTELAR.	ARCHITECT.	DIMENSIONS.
Doric, without roofs	Samos	Juno	Rhæcus	It was so large as to contain 30,000 people assembled at the Eleusian mysteries.
	Eleusis	Ceres and Proserpine	Hicetus	
Doric, with roofs	Agrigentum	Jupiter	Phæaces	283 feet 4 inches by 33 feet 4; 100 feet high; columns 26 feet 8 inches diameter; and the grooves are said to be large enough for a man to stand in.
Doric	Olympia	Jupiter		200 feet by 105.
Ionic	Ephesus	Diana	Ctesiphon	425 feet by 220.

This edifice has now lasted twelve hundred years; during the lapse of which it has suffered much from earthquakes. In 1317, it was propped by Andronicus, who added two buttresses of pyramidal

STYLE.	CENTURY.	PLACES.	TUTELAR.	ARCHITECT.	DIMENSIONS.
Lower Greek	Sixth	- - Constantinople	S. Sophia	- - Anthemius	- 269 feet by 243.

In the eighth century, Abdül Achman, a Moorish prince, built at Cordova, from a temple of Janus, a mosque 500 feet by 258 feet 4 inches, with a dome supported by 365 columns of jasper and verd antique.

Gothic	- - Eleventh	- - Pisa	- - - Duomo	- - Bafchetto	- - 345 feet 10 in. by 120 feet 10, transept 266 feet 8 in. by 62 feet 6.
Gothic	- - Eleventh	- - Chartres	- - Cathedral	- - Fulbert	- - 350 feet by 75.
Gothic	- - Twelfth	- - St. Denys	- - Convent	- - Sugerius	- - 275 feet 2 in. nave 32 feet 6.
Gothic	- - Thirteenth	- - Amiens	- - Cathedral	- - R. Lufarche	- 315 feet, nave 177 feet by 110.
Moorish	- - Thirteenth	- - Toledo	- - Cathedral	- - P. Perez	- 336 feet 8 in. by 168 feet 4, nave 90 feet 4 inches.
Gothic	- - Fourteenth	- - Sienna	- - Duomo	- - G. da Pisa	- 307 feet 6 in. by 183 feet 9.
Gothic	- - Fourteenth	- - Rheims	- - Cathedral	- - R. de Covey	- 350 feet by 125.
Gothic	- - Fourteenth	- - Paris	- - Notre Dame	- - J. Ravy	- 344 feet 2 in. by 130 feet.
Gothic	- - Fifteenth	- - Florence	- - Duomo	- - Brunelleschi	- 575 feet by 415.
Moorish, or Lower Greek	Fifteenth	- - Padua	- - St. Guisina	- - A. Briosco	- 306 feet 8 in. by 210 feet.
Moorish	- - Sixteenth	- - Salamanca	- - Cathedral	- - Giov. Gil.	- 315 feet by 41 feet 8, nave only.
Restored Grecian	Sixteenth	- - Rome	- - St. Peter	- - M. Angelo	- 638 feet by 500.
Restored Grecian	Seventeenth	- - London	- - St. Paul	- - C. Wren	- 446 feet by 250.

St. Peter's will contain fifteen thousand people, on certain ceremonies.

Spherical roofs have been constructed in every era of architecture; remains are still extant of one in the temple of Minerva at Athens, and that of the pantheon at Rome is perfect. It is 138 feet in diameter, and 140 from the floor. Within, the elevation is certainly sufficient, but Italian architects condemn the antique form as flat and crushed, in the external view. This criticism is likewise applied by them to the domes of S. Sophia, St. Mark at Venice, built by Greeks, and St. Augustine at Rome, by Bacio Pintello, in 1483, which was the model of others in that city. They allow, however, that the dome of the church at Pisa has a certain Gothic sharpness of very unpleasing effect, an error which Brunelleschi has scarcely remedied by the octangular divisions of that at Florence. He very ingeniously placed another within the great cupola, of more regular proportions, which plan has been adopted both at St. Peter's and St. Paul's. It has 100 feet from the cornice to the lantern, and a diameter of 110.

St. Peter's, under Pope Sixtus V. was completed in twenty-two months, by six hun-

shape and solidity ; the eastern hemisphere fell in 1345. It was repaired, and three minarehs added by Selim II. in 1573, to that first erected at the taking of Constantinople.

Entering by the north portal we were conducted through a long arched way, gradually ascending in a curve direction, till we reached the gallery and colonnade, which affords a complete view of this august edifice. The great dome has a regular tier of windows, thickly placed, and rests upon four arcades, connected with as many cupolas incrusted with mosaic, which, blending with the principal, form an expanse of roof, which is truly a prodigy of art, and produces an air of grandeur and stupendous effect, such as might have been supposed far beyond human powers. In this point of consideration it is to be preferred to the churches of St. Peter and St. Paul ; and of this advantage we could form a better judgment, having been admitted to the lower part, from which many visitors are excluded. Of the interior parts little of the original ornament remains, excepting the numerous columns and pannels of porphery and jasper, and the mosaic of the dome. The shafts of the pillars are universally headed with unaccordant capitals of foliage, apparently and very clumsily imitated from the Composite. Time, and the barbarous superstition of the Turks, have destroyed or obscured with washes of

dred artificers, who are said to have worked night and day. It has a diameter of 135 feet, is 202 feet from the cornice to the lantern, and from the pavement 397.

St. Paul's is from the ground to the top of the cross 340 feet, with a diameter of 100. The extreme perfection to which the architects of the middle centuries had attained in the aerial architecture of towers and spires is of so peculiar a description as to admit of no comparison with the works of their predecessors, nor are the vaulted roofs less admirable in our own country, in France, and Germany.

Considering S. Sophia as the first erected christian church now existing, I offer without apology a digression which gives a slight view of others, amongst the more remarkable which have succeeded it.

time its former splendours; instead of which are now seen large tablets inscribed in the Arabic character, with the names of the Deity, of Mohammèd, and the four first kalifes, Ebubekir, Omâr, Osmân, and Haly. From the central dome innumerable lamps of coloured glass, intermixed with globes of crystal, ostrich-eggs, and ornaments of gold and silver, are suspended, which are collected in a frame or circle of equal dimensions, inclosing many others. When they are illuminated, they give the richest effect to this immense concave^b.

The outside view from so many heterogeneous additions, not excepting the western facade, shows only a pile of unsightly masses, and, beside the dome, has no discriminating feature. The four minarehs^c which are detached, and have each a different form, give somewhat of lightness, and are analogous to spires in Gothic churches; in a picturesque consideration they harmonize more perfectly with

^b The first gallery under the dome of St. Peter's gives a certain idea of the effect of the cupola of Santa Sophia, but if a scaffold were erected half way from the floor, that idea would be as complete as such a parallel could make it. The blending of the four semi-domes, over the piers, doubling the expanse of the central one, is unique. No other can reach it.

Belon, p. 163, draws a comparison between the domes of S. Sophia, and of the pantheon at Rome, and decides in favour of the former.

Baron De Tott, t. i. p. 262 to 264, in his disparaging account of S. Sophia discovers how little he understood of architecture not merely military, and has combated the immoderate praise of others only by general and inaccurate censure. *Sandys*, p. 24, observes dexterously "a long labour it were to describe it exactly, and having done, mine eyes that have seen it, would but condemn my imperfect relation."

^c Menâr, or minarèh, is Arabic, and signifies a beacon. Valid, son of Abdul-malèk, the sixth kalife of the Ommiades, in 690 first erected a minareh at the grand mosque of Damascus. Another, built at Alexandria by the same prince, was destroyed by lightning. *D'Herbelot*, v. iii. p. 157. All the royal mosques are distinguished by two, or four minarehs; others have but one. Sultan Ahmet has six, which gave offence to the ulemah, because at Mecca there are four only.

the other parts, which would fill the eye very heavily, but for such a relief. Some of them nearly resemble the monument at London, excepting that the base is sloped to the shaft, and the gallery is circular.

There is no obstruction to the view within side; every part is distinctly seen; and that grand combination which results from the whole is not interrupted by inferior objects. The spacious floor originally wrought in mosaic compartments of porphery and verd antique is intirely covered with the richest carpets, and free from seats or benches. The sultan's gallery is inclosed by gilded lattice, and the throne of the mustà placed on the top of a very long flight of narrow stairs^d.

For the daily service of S. Sophia, as a mosque, many imaums are appointed, beside members of the ulemàh, or collective body of the Turkish hierarchy, who have stipends arising from the revenues of the church, which amount to 3000l. a year. This fund is supplied from a species of tenure called vacùf, in some measure analogous to church lands with us. It is very general throughout Turkey on account of its security; for the rapacious hands of government cannot reach it. Lands or houses, held by any subject of the empire, are made vacùf by dedicating them to the mosques of Mecca, Medina, or Constantinople, or to any fountain, or religious establishment, paying a few aspars a day, according to the value; whereby the inheritance is secured to the descendants in a right line of males and females. In default of issue that portion lapses to the mosque, which

^d The plans and sections with the elevation of S. Sophia are much more exactly and scientifically given by *Grelot* than by *Du Cange*. In the "Imperium Orientale" of *Anselm Bandurus*, a Ragusian monk, published at Paris, 1711, 2 vols. folio, an extremely curious collection, *Grelot's* delineations are re-engraved on a large scale.

becomes possessed of the whole property when the family is extinct: but the last heir may sell his or her portion, subject to the original conditions; and the same advantage accompanies the transfer, when the tenure is renewed.

Mohammed II. not only dedicated S. Sophia to Islamism, but in 1471 erected a superb mosque which bears his name.

To Greek architects^e the Turks are indebted for the erection of their mosques, which have evidently S. Sophia for their model, with slight variations in the ground-plan; but none have attained to the excellence of the dome^f. Christodolus was employed by Mohammed II. for this building, which crowns one of the seven hills, and has a noble area and elevation, upon the site, and probably with the materials, of the celebrated church of the apostles, built by Theodora wife of Justinian, which, both in its dome and elaborate construction, is said, by Procopius, to have rivalled that of Santa Sophia. At that time, the ashes of St. Luke, St. Andrew, and Timothy, are reported, with little appearance of truth, to have been discovered and profaned; but it was certainly the mausoleum of the Greek emperors and the imperial family. It was so shattered by the dreadful earthquake in 1768, that it was nearly rebuilt by Mustafa III.

Sultan Bayazid (for the mosques^g take the name of their founder),

^e Constantinople was a school of architecture in the first centuries of christianity, at least for ecclesiastical edifices. In the thirteenth, Morosini doge of Venice invited an architect from thence, who designed and superintended the cathedral of St. Marco, which has cupolas and hemispheres of Gothic proportions. The mosques of Mohammed II. and Selim II. were both executed under the direction of two Greeks, of the same family. *Cantemir*, l. ii. p. 56.

^f *Smith de Septem Eccles.* p. 49.

^g The word mosque is a Frank corruption from "mesjid," nor are such uncommon,

finished in 1498, is celebrated for marbles, collected from the public edifices of Constantinople. There are twenty columns of remarkable size and value, ten of verd antique, four of jasper, and six of Egyptian granite. Sultan Selim II. was begun in 1552, and completed in 1556. The marbles were all brought from Alexandria Troas. It forms a perfect square of seventy-five feet, with the dome rising from the side walls. Upon the same plan he erected another at Adrianople.

One side of the atmeydàn, the ancient hippodrome, is occupied by Sultan Ahmet I. who in 1610 constructed a mosque with such profuse expence that every stone was computed to have cost him three aspars. He was so intent upon this plan, that every Friday he worked himself for an hour, and paid the artificers their wages. As a mark of superior magnificence, there are six minarèhs, of extraordinary height and beauty, filletted by three capitals or galleries in the Saracenic style, and finished by sharp cones. The approach to this as well as to other mosques is rendered more grand by a large area surrounded by a lofty colonnade of marble, or porphery, forming a stately ambulatory, on the roofs of which are disposed thirty small cupolas, and at the angles the minarèhs. In the centre are fountains of polished marble, and the gates are of wrought brass, without figures in relievo. As to internal embellishment, the walls are gaudily painted in fresco without regularity, many gilt tablets, inscribed with Arabic characters, are placed against them, and the floors universally covered with carpets^h. The windows, consisting

though so generally adopted by European writers, as turban for “durbènd,” the muslin which Turks only are privileged to wear; janizary for “yeni tchèri; seraglio for “serài,” simply a palace; Mahomet for Mohammèd; Ottoman for Osmàn, &c.

^h The dome is supported by four large piers, which are fluted and divided in the middle with a fillet. D’Ohsson in his *Tableau de l’Empire Ottoman* gives a splendid view

of many small pieces of stained glass thickly studded, have a singular richness, and “teach light to counterfeit a gloom” of the most pleasing effect. How much that influence over the mind is heightened in christian churches by the full choir, or decent ceremonies, will be felt in these temples of Mohammèd, in which are seen only a few devotees writhing themselves in distorted attitudes, and drawling out portions of the Koràn with equal loudness and discordance. Here we meet with no concomitant idea; and the later mosquès have little to distinguish them from a spacious saloon, if we could imagine them attached to an imperial palace of correspondent extent and magnificence. They are all built of marble, or whitened stone; and the elevation wanting those tints that form an harmonious gradation of light and shade, has an extreme rawness, on a near approach.

The Suleymanîe rose from the materials of the great church of St. Euphemia, removed from Chalcedonⁱ, by Suleyman II. in 1556. Its dimensions are 216 feet by 210; the great dome has two hemispheres, and over each aisle are five smaller ones, and in the area are twenty-four columns, with as many cupolas, one side of which is circular. Within are four pillars of porphery of an incredible size and value. This mosque is considered by the Turks, and shown to foreigners, as being superior to the rest in symmetry and elegance.

of it at the grand festival of mevloòd. Four large semidomes blend with the central, and in the four corners of the building are as many small cupolas. *Bandurus*, v. ii. has copied the small plan and elevation of *Grelot*.

ⁱ The church of St. Euphemia at Chalcedon, in which the council was held in 451 against the heresy of Eutychius, was celebrated for its architecture; six hundred and thirty bishops were then ranged, in the nave. *Gibbon*, *R. H.* v. vii. p. 304.

Bandurus (v. ii.) has engraven a plan and elevation of the Suleymanîe from *Grelot*, with an accurate scale.

Shaa Zadèh was built in 1544, as the mausoleum of his son Mohammèd, by Solymàn II.

The Osmanie was begun by Mohammèd IV. toward the close of the last century. He had a good taste in architecture; and having procured designs of the most celebrated European churches, wished to have adopted the plan of one of them, but was dissuaded by the ulemàh. At his death in 1687 it was unfinished, but afterward completed by his brother Osman III. who gave it his own name. The dome covers the whole, without piers or columns, and has an extremely light elevation.

A small, but most elegant, mosque called Laleli, or the tulip, was built by Sultan Mahmood in 1753. It is completely wainscoted with veneered marble, and has two large embroidered tablets, representing the cities of Mecca and Medina.

Near the Osmanie is part of a sarcophagus, ten feet by six, and eight deep, of one solid block of porphery highly polished; the cover is lost, and it is now filled with water. It, traditionally, contained the body of Constantine.

Adjoining to each mosque is the turbèh, or sepulchral chapel of its founder, which is fitted up as a mosque, with large iron lattices to the street, through which are distinctly seen the bier and coffin, decorated with a pall of crimson velvet embroidered with gold; at the head is placed the turban, at the feet a silver candlestick four or five feet high, and above a circle of lamps. Reliques of the deceased are likewise there preserved: in that of Sultan Mahmood is the Koràn written with his own hand^k.

^k The two great claims to the superior approbation of the prophet, and which give

Beside the imperial mosques are several originating in the piety of their mothers. Of these the chief are Yeni Giamisi, near the harbour, where only are columns of jaune antique, and the two light structures near the Adrianople gate, and at Scutari, both founded by the same valide sultàn, and, as the Turks tell us, with the price only of her slippers.

The sultans who have founded mosques have not indulged only their attachment to their religion, or their taste for magnificence, in the erection of so many splendid buildings, but have contributed to the public good, by invariably attaching to them academies, with professors, hospitals, and khans. No system can be more benevolent or politic than that which embraces so many objects, and supplies so many wants. To several of the royal mosques libraries are added. Mohammèd II. favoured literature, and in the year after his conquest of Constantinople annexed an academy to S. Sophia, pensioned professors, and established a fund for the maintenance of students. In 1784 they amounted to a hundred and fifty. The academy adjoining his own mosque contains sixteen classes, with thirty students in each, who have a liberal maintenance. Its date is 1471. The schools of Bayazid II. Selim I. and Suleymàn II. contain more than four hundred pupils, all of whom are lodged and educated on the foundation. Others of Ahmèt I. Osmàn III. and Mustafà III. include at least five hundred more. The masters are called "softàh," who have chambers and maintenance. Each of these has a "chiomès," or boy, whom he instructs, and who waits on him as a servant. The softàh are prohibited marriage, and eating more than once in twenty-four hours. The salary of the first professors is about 100l. a year.

distinction to individuals, are the pilgrimage to Mecca, and the having learned to repeat the Koràn by heart, or transcribed it with scrupulous elegance. By these performances the much-envied titles of hadjì and hafiz are solely to be acquired.

It appeared from the books of the *stamboul effendis* before the great fire in 1782, that there were in Constantinople more than five hundred schools. In these seminaries all the members of the *ulemàh* are educated; and none can be admitted into the departments of the hierarchy, or law, without a previous matriculation, or in fact having been graduated in them¹.

Thirteen public libraries are open in Constantinople established by *sultans* or *visiers*, none of which contain more than 2000 volumes, all in manuscript. Their value is much enhanced by the high price of transcription; from fifteen to twenty pounds are paid for a folio well written, but without ornament or illuminations.

The library of S. Sophia was founded by Suleymàn the Magnificent in the sixteenth century, and furnished in its present state by Sultan Mahmòd in 1754. The number of MSS. is 1527, amongst which is a Koràn written by Osmàn, the third kalife, and commentaries upon it in 133 volumes. That of Sultan Mohammèd is open every day, and has three keepers. One of the 1525 MSS. it contains is the Koràn complete in the Cufic character, detached leaves of which are esteemed so great a curiosity in the European collections^m.

In 1779 Sultan Abdul-hamid opened a library for public resort. Its greatest rarity is the Koràn in three distinct copies, by the kalifes

¹ The descendants of three families, Dareh Zadèh, Piri Zadèh, and Damaz Zadèh, seem to have acquired a kind of hereditary right of being admitted to ecclesiastical offices, without this preliminary, by the especial dispensation of the sultan. *Toderini-sulla Lett. Turche*. t. ii. p. 28.

^m The revelations of Mohammèd to his coadjutors fill 200 volumes in the library of S. Sophia. *Id.* t. i. p. 17.

Omàr, Osmàn, and Halì. Many MSS. which had lain neglected in the library of the seraglio were refitted by his order, and placed here.

Of the visiers, that of Mehmèt Cupruglu, Rachib pascha, and Ibrahim pascha, are the most worthy notice. In all of them the same arrangement of the books is made; they are placed flat in presses, and lettered on the leaves at one end.

We hear a parallel drawn between the Turks and other nations of Europe, which is not a candid statement; if it were made between them and the populous empires of the East, who profess the same faith, they would not lose so much by the comparison.

So widely as they are discriminated from European christians in opinions and general habits of life, no fair analogy will be found to exist between them.

They may be called, nationally speaking, an illiterate people; yet it is no less true that a taste for literature, however ill directed by prejudice, is cultivated by many individuals.

SECTION V.

ATMEYDAN OR HIPPODROME—EGYPTIAN OBELISK—SERPENTINE COLUMN—BRAZEN OBELISK—GAME OF DJIRIT—REMARKS ON ANCIENT AND MODERN CONSTANTINOPLE—STREETS—HOUSES AND DOMESTIC ARCHITECTURE—SILENCE IN THE STREETS—FIRES AND THE CONDUCT OF THE TURKS AT THEM—KHANS—BAZARS—BEZESTEN—DESCRIPTION OF DIFFERENT NATIONS—THE TURKS, THE GREEKS, THE ARMENIAN, AND JEW—MECHANICAL TRADES—COFFEE-HOUSES—OPIUM—ADMINISTRATION OF PUBLIC JUSTICE—SUMPTUARY LAWS—DRESS OF THE TURKS—SKETCH OF SOCIETY AND MANNERS.

THE most extensive open space in Constantinople is called the Atmeydan^a, during the Greek empire the Hippodrome, so constantly occupied by public spectacles, and athletic exhibitions. The antagonists were distinguished by green and blue habits, who were frequently so numerous as to form factions or insurrections, which endangered the peace of the empire at large.

This area is at present 250 paces long and 150 wide. On one side is the mosque of Sultan Ahmet, and on another part of a large building, said to have been the questor's palace, now appropriated to the reception of insane persons, of whom no medical care is taken, such being esteemed by the Turks as peculiarly favoured by Heaven.

^a "The horse course." A view of it 100 years before the taking of Constantinople is copied by *Onuphrius Panvinius*, in the "*Thesaur. Antiq.*" apparently with slight resemblance.

Of Grecian^b remains there are three memorable specimens.

The obelisk^c is composed of a single granite block, 60 feet high, and inscribed on its four sides with Ægyptian hieroglyphics. It was brought from Thebes in Egypt, and was erected by means of curious machinery in thirty-two days, under the direction of Proculus, the prætor of the city, at the command of Theodosius the elder. The base is seven feet high, sculptured with bas reliefs in so poor a style as to evince the great decay of the arts in that age. Inscriptions in Greek and Latin are now almost sunk under ground, but are preserved by Spon and Ducange. The subject of the bas reliefs is the

^b *Nicætas Choniates*, the continuator of the Byzantine history to the taking of Constantinople, by *Baldwyn* Earl of Flanders in 1203, in relating the destruction done to the remains of Grecian art by the French and Venetians, gives a curious catalogue of those existing in his days, in inflated language, and very questionable veracity. The four brazen horses, said to be the work of Lycippus, were removed from the arch of Nero at Rome, by Constantine, to the hippodrome, and transported from thence to Venice, where they now stand in the great duomo of St. Mark. Columns of porphery, and mosaics, the work of the lower ages, were likewise brought from thence to enrich the Venetian churches.

In the church of St. Apollenare, at Ravenna, are 24 columns of verd-antique, reported to have been removed from Constantinople by some of the later Greek emperors, to whom that city formerly belonged.

The church of St. Paolo fuori via Ostrense, at Rome, is ornamented with bronze gates in basso rilievo, said to have been originally plated, and cast at Constantinople in 1070, an interesting specimen of the state of the arts at that period.

^c The obelisk in the piazza di Laterano, is 137 feet high, with hieroglyphics on its four sides, originally set up at Thebes by Ramises, king of Egypt, and removed to the Circus maximus in Rome, by Constantius. It weighed 460 tuns, and 629 pounds. Five others are now seen in that city. That in the square of St. Peter's, is the most perfect without hieroglyphics, brought from the Circus of Caracalla, on the Vatican hill. It is 93 feet 6 inches high, and has never been fractured. None of those at Rome are equal to this at Constantinople in symmetrical proportion, being all of them too narrow at the base. It likewise exceeds many of them in workmanship, though Pococke judges, from some of the lowest figures being imperfect, that it was shortened when it was erected here.

Emperor presiding at the games of the Hippodrome, represented in four compartments. On the top was a globe of brass.

In the centre of the circus were many fine columns and statues, of which none remain but the serpentine column. There is sufficient reason to believe that it once supported the tripod of Delphos, which stood in the forum of Arcadius, as both of them were brought to his new city by Constantine^d. The three entwisted bodies only of the serpents now remain; one of the heads were broken off by Mahomet II. with a single stroke of his battle-axe in proof of his ex-

The first compartment has the emperor, with his wife and two sons, sitting in state. 2. As in the first receiving the homage of captive nations. 3. Emperor alone surveying the games. 4. Emperor holding a wreath between his two sons, other attendants under the same canopy. Around the frieze of the pedestal a representation of the erection of the obelisk, and the mechanism used for that purpose.

INSCRIPTIONS.

KIONA ΤΕΤΡΑΠΑΕΤΡΟΝ. ΑΕΙ. ΧΘΟΝΙ. ΚΕΙΜΕΝΟΝ ΑΧΘΟΟ.

ΜΟΥΝΟΟ. ΑΝΑΘΗΣΑΙ ΘΕΥΔΟΟΙΟΟ ΒΑΟΙΑΕΤΟ.

ΤΟΑΜΗΟΑΟ ΠΡΟΚΑΟΟ ΕΠΕΚΕΚΑΕΤΟ ΚΑΙ ΤΟΟΟ ΕΟΤΗ.

ΚΙΟΝ ΗΕΑΙΟΙΟ ΕΝ ΤΡΙΑΚΟΝΤΑ ΔΤΟ.

Antholog. l. iv. c. xvii.

DIFFICILIS QVONDAM. DOMINIS. PARERE. SVPERBIS.

IVSSVS. ET. EXTINCTIS. PALMAM. PORTARE. TYRANNIS.

OMNIA. THEODOSIO. CEDVNT. SOBOLIQVE. PERENNI.

TERDENIS. SIC. VICTVS. EGO. DOMITVSQVE. DIEBVS.

IVDICE. SVB. PROCLO. SVPERAS. ELATVS. AD. AVRAS.

^d From the three heads, water, wine, and milk, are said to have flowed when placed at Delphos, as emblematical of the divinity of Apollo.

Statues in the circus were Castor and Pollux. Hercules in bronze by Lymachus. The Caledonian Boar, Minerva, Diana. An Hyena and Wolf in bronze, brought by Constantine from Antioch. Scylla and Charybdis; and of the emperors, Augustus, Dioclesian, Gratian, Valentinian. Theodosius, father and son, Justinian on horseback, and the four horses now at Venice.

traordinary strength; and the other two were taken away in 1700; but the Turks made no inquiries after them. The brazen column, or colossus structilis, was renewed by Constantine Porphyrogenites, and covered with plates of gilded bronze. It is 94 feet high, and served as the farther goal of the hippodrome. When its ornaments were removed, so much force was used, that it now threatens a short duration. Connected with the hippodrome was the palace of Constantine and his successors, probably on the site of the mosque of Sultan Ahmed. Under the farther part of the circus is a cistern raised on arches to complete the level, many of which are still perfect. From various edifices in the hippodrome we are informed by Gyllius that a large khan for merchants was built by Suleyman the second. No architectural fragments, like those at Rome of the date of the first emperors, can be now found throughout the whole city undemolished or unapplied by the Turks.

Most of the public ceremonies and processions, in which the sultan is included, are conducted in the Atmeydan. The turks still exhibit there a kind of military game they call Djirit. Two or more combatants, mounted on spirited horses, are armed with a white wand of about four feet in length, which they dart at each other with great violence. The skill in this exercise is shown in avoiding the stroke, pursuing the adversary in his retreat, checking their horses on a full gallop, or stooping from them to reach the djirit from the ground. So encumbered with their flowing dress, and so enervated by their mode of life, it is surprising with what agility they perform

• "ΤΟΤΕΤΡΑΠΑΕΥΡΟΝ ΘΑΥΜΑ. ΤΩΝ ΜΕΤΑΡCΙΩΝ
ΧΡΟΝΩ ΦΘΑΡΕΝ ΚΩΝCΤΑΝΤΙΝΟΣ ΝΤΝ ΔΕCΠΟΤΗΣ.
ΟΡΩΜΑΝΟΣ ΠΑΙC ΔΟΞΑ ΤΗΣ ΣΚΗΠΤΟΤΚΙΑC
ΚΡΕΙΤΩΝ ΝΕΟΤΡΓΕΙ. ΤΗΣ ΠΑΛΗ ΘΕΩΡΙΑC
Ο ΓΑΡ ΚΟΛΟCCΟC ΘΑΜΒΟC ΕΝ ΤΗ ΡΟΔΩ
ΚΑΙ ΚΑΛΚΟC ΟΥΤΟC ΘΑΜΒΟC ΕCΤΙΝ ΕΝΘΑΔΕ."

their evolutions, which appear equally dangerous and fatiguing. All the young men of fashion endeavour to excel in this amusement, to which they are trained from their childhood, as a necessary accomplishment. The present sultan, before he grew corpulent, is said to have acquitted himself with adroitness and grace, which few of his courtiers could exceed. Sultan Suleyman, the son of Orchan, was killed at this exercise^f.

The city of Constantine appears to have derived all its splendour from public edifices; and it was from the number of its churches, theatres, palaces, baths, columns, and statues, that it could offer any pretension to the appellation of "New Rome."

The great founder left the streets to the arrangement of chance, and it is probable, that they were scarcely more regular than at present. The Byzantine historians report the frequent and sudden devastation of fire, which could not have taken place had not the houses been built of wood, or with as fragile materials as they now are. With the most favourable situation that can be imagined, if the accommodations and embellishment of European capitals were adopted, Constantinople, under its Ottoman masters, has fewer conveniences than the worst of them^g; and all it can claim is a sort of gloomy magnificence in the vicinity of the great mosques, or as ap-

^f *Gibbon's R. H.* v. 6. p. 287.

^g *Belon. Observ.* p. 162.

"But to say something of Constantinople in general, I think there is not in the world any object that promiseth so much afar off; and entered, that so deceiveth the expectation." *Sandys' Travels*, p. 27.

There is an officer of police, whose sole business it is to see that the height of no private house in Constantinople exceed twenty-six feet.

proached through the widely extended cemeteries^h. Upon the seven hills, its ancient boast, are clustered an infinity of narrow lanes, ill paved and filthy, as the only scavengers are packs of unowned dogs of the wolf breed (for none are domesticated), and vultures (Ak Baba of the Turks, and called by them Mohammed's bird) which sail in the air all day, and at night perform this useful office. Amongst such numbers of dogs, many of which perish from hunger, it is truly singular, that canine madness is scarcely known; but they are subject to the plague, when it rages in the city.

Without considering the plague as absolutely communicable by contact only, it may be thought that the corrupt atmosphere produced by such accumulated filth in a hot climate would alone be the fertile parent of that cruel disease, but the truth is, that fevers of the putrescent kind are the more rare.

The greater part of the night in many European capitals is little discriminated from the broad day in the bustle of crowded streets, but the last muezzin has scarcely called the hour of evening prayer before each habitually sober musulman retires from public notice, and the resort of thousands during a long day, from sun rise to sun set,

^h We have no document to ascertain, that the seven hills of Constantinople were distinguished, as those at Rome, by particular names. The districts or regions were fourteen, in which were included the hills, and that of the seraglio point is called the first. For this opinion, we have the authority of Gyllius, who follows that division.

In point of situation, each of these succeeding the other in a regular increase of elevation, still distinctly observable from the harbour, had infinite advantage over those at Rome, even when free from the heaps of rubbish which have almost levelled some of them.

Each of those at Constantinople is crowned with innumerable domes of mosques or baths, and completely covered with houses, whilst the Aventine, the Cælian, and the Esquiline hills, at Rome, are almost without habitations.

becomes an unoccupied space, like a desert. One hour after sun-set every gate of the city is shut, and entrance strictly prohibited.

The houses of the opulent Turks are large, with the most convenient part appropriated as the harèm, which is usually surrounded with a court, be it ever so small, having a fountain in the midst. These apartments are remarkable for their neatness, and all the accommodation that the climate and architecture will admit; for it is here only that the possessor displays any expence in ornament, or furniture. As to the houses in general, they are mere comfortless wooden boxes, cool in summer, but ill adapted to wet or cold weather, being full of unglazed windows, and without fire-places; in winter supplied by earthen pans of charcoal, which suffocate whilst they warm you. The ground floor is a continuation of the street, and the staircase a dirty ladder, frequently in darkness.

That such a stillness should reign in the crowded streets of a capital, who ever has visited those of Europe, will observe with surprise; there is no noise of carriages, and even "the busy haunts of men" are scarcely different from the abode of silence.

Much of the romantic air which pervades the domestic habits of the persons described in the Arabian Night's Entertainments, particularly in inferior life, will be observed in passing through the streets. And we recur with additional pleasure to a remembrance of the delight with which we at first perused them, in finding them authentic portraits of every oriental nation.

Some years ago no Frank could walk in Constantinople without the risque of incurring insult, and the merchants of Pera were usually protected by a janissary. At this time no molestation is to be feared, at least by a person who is prudent enough to give the upper hand to

a Turk. This favourable change has taken place only since the conclusion of the war in 1774. Many victories in succession had persuaded them of their superiority over the Christians, of whom they have several millions of subjects; till at the time above mentioned Prince Repnin, attended by six hundred soldiers, with their drawn swords, paraded through the city, when he came to give them that peace, which they had so humbly begged of the Russians. This circumstance has had a wonderful effect in reducing the insolence and ferocity of their national character.

Fires are so frequent that few months pass without them, and they are generally so furious, that whole districts are laid in ashesⁱ. Houses are so soon re-erected, that the former appearance of the streets is speedily restored, and little alteration is ever made in their form. Notice of a fire at Constantinople, or at Galata, is given by beating a great drum from two high towers; the night watch then patrols the streets, striking the pavement with their staves shod with iron, and crying out "Yangen var"—"There is a fire," naming the place. The sultan is then summoned three times, and when the conflagration has lasted one hour he is forced to attend in person, and to bring mules with him laden with piastras, which he distributes with his own hands to the firemen, who are very inactive before his arrival. These are armed against accidents in the same manner as they are in London, and are equally expert and adventurous. Fires are extinguished by pulling down the adjoining houses, for the engines are very small, and borne on the shoulders of two men.

The perfect resignation with which a good musulman sees his house consumed by the flames, and himself reduced from affluence to poverty, has been often and justly remarked by others; he exclaims

ⁱ In 1633 seventy thousand houses were burned, and in 1788 the conflagration was so extensive as to threaten the universal destruction of the city.

"Allah Karim"—"God is merciful," without apparent emotion, and has assured himself that the same providence which hath made him poor and abject, can once more restore him to wealth if it be his fate. For the women, they have not the praise of such philosophy. They assemble in a groupe near the sultan, and unmercifully load him with the bitterest revilings, particularizing his own crimes, and the errors of his government, and charging him with the cause of their present calamity. At such rencounters no crowned head need envy Sultan Selim his situation. As this is the only privileged time of conveying the voice of the people to his ears, and as women in Turkey say any thing with impunity, it is presumed that many of the fires are not accidental.

As a grand spectacle, detaching the idea of commiseration of the calamity from the present view, if a volcanic eruption be excepted, none can exceed a great fire at Constantinople. The houses being constructed with wood, and frequently communicating with magazines, filled with combustible materials, a vast column of flame, of the most luminous glow, rises from the centre, which lighting up the mosques, and contiguous cypress groves, produces an effect of superior magnificence. In other cities, where the buildings are of stone, the flames are seen partially, or are overpowered by smoke.

The merchandize and trade of Constantinople are carried on principally in the khans, bazars, and bezeften, according to the custom of the east, each of which requires a summary description.

The khans^k are spacious structures, with quadrangles erected by

^k The first khan was built by Ibrahim Khan, the vizier of Solyman I. who gave them a generical name synonymous with "hotel."

the munificence of the sultans, or some of the royal family, for the public benefit. They are entirely surrounded by a cloister and colonnade, into which numerous cells open, generally repeated for three stories; are built with stone and fire-proof. Here the merchants from every part of the empire, who travel with caravans, are received with accommodations for themselves and their valuable traffic.

In the bazars¹ are assembled dealers of each nation under the Turkish government, who have small shops in front, and a room behind, for their wares. These are very extensive cloisters of stone, lofty and lighted by domes; are admirably adapted to the climate, and in summer are extremely cool. One called the *Misr Chartshè*, or Egyptian market, is set apart for the merchandize of Cairo, chiefly minerals and drugs, and is a great curiosity for the naturalist^m.

Other quarters are occupied by the working jewellers, where raw jewels may be advantageously purchased; and by the booksellers, who have each his assortment of Turkish, Arabic, and Persian MSS. of which they do not always know the value, but demand a considerable price. The oriental scholar may here find MSS. equally beautiful and rare, as since the civil commotions in Persia, the most elegant books, taken in plunder, have been sent to Constantinople for sale, to avoid detectionⁿ.

¹ The great bazar was built by Mohammed II. in 1462.

^m *Forsskaal* has given a detail of them, with the current prices when he visited Constantinople.

ⁿ *Busbequius*, the author of some elegant Latin epistles concerning the Turks, was sent by the emperor Maximilian on an embassy to Constantinople. During his stay there,

The staple articles of importation from England are cloth and block tin, as the consumption of both is very great. English watches, prepared for the Levant market, are more in demand than those of other Frank nations, and are one of the first articles of luxury that a Turk purchases or changes if he has money to spare.

The national character is here admirably discriminated, and to investigate it with success no place offers such opportunity as these markets.

A stranger will wonder to see so many of their shops left open, without a master or guard; but pilfering is not a Turkish vice.

He should be informed previously, that no article of commerce has a stated price; bargains must be made, and the basest imposition is counted fair gain. The Turk is fixed to his shop-board with his legs under him for many hours, and never relaxes into civility with his Frank customer, but from the hopes of advantage. One may venture to give him two thirds of his demand; but to those of other nations not more than half. The Greek, more pliant and prevaricating, praises his commodity beyond measure, and has generally to congratulate himself upon having outwitted the most cautious dealer. The Armenian, heavy and placid, is roused to animation only by the sight of money, which he can not withstand. As for the Jew, every where a Jew, he is more frequently employed as a broker, a business

he purchased a manuscript, Dioscorides, Pliny's Natural History, and the Itinerary of a Roman General of contemporary date, which are now presented in the imperial library at Vienna. My inquiries in the bazars for Greek MSS. were not attended with success. Many are said to be dispersed in the monasteries, particularly at Mount Athos; those I have seen brought from thence were of the Greek fathers, or homilies; and I am inclined to think that a genuine copy of any of the ancient classics would be a happy discovery.

which that people have had address enough to engross; and some acquit themselves with honesty and credit. Those of the lower sort are walking auctioneers, who tramp over the bazars, and carry the goods with them, vociferating the price last offered. Each of these nations, which constitute the vast population of Constantinople, has a different mode of covering the head, a circumstance soon learned, and which renders the groupes of figures sufficiently amusing, as it breaks the sameness of their other dress. The Armenians, Jews, and the mechanical Greeks, usually wear blue, which the Turks consider as a dishonourable colour, and have their slippers of a dirty red leather.

The common trades are disposed, all of one kind, in single streets. Shoe-makers, furriers, and pipe-makers, with many others, occupy each their distinct district, and are seldom found dispersed, as in our cities.

A room of very considerable dimensions, is called the bezeftèn, or public exchange, where are collected second-hand goods, which are hawked about by the auctioneers. In another part are the farraffs, or money changers, Armenians and Jews.

I regret my incompetency to describe the various mechanic arts which are practised in the east, and particularly by the Turks, so different from our own; and leave it to some future visitant, well qualified to give the history of their manufactures, and the divers modes by which the same effect is produced, and the same utensils are made.

The necessaries of life are well managed, and the shops of cooks, confectioners, and fruiterers, are excellently stored, and served with neatness. For the greater part of the year, sherbets with ice are

cried about the streets, at a very cheap rate. The bakers exercise a lucrative, but a dangerous trade, if they are not proof against temptation to fraud. Their weights are examined at uncertain times, and a common punishment on detection is nailing their ear to the door-post. Upon a complaint made to the late visier Mehmèt Melek against a notorious cheat, he ordered him to be instantly hanged. The master escaped, but the servant, a poor Greek, perfectly innocent, was executed. It was remarked to a Turk, that this injustice was foreign to the character for clemency, which Melek bore, when he sarcastically replied, "The visier had not yet breakfasted."

The coffee-houses, which abound, are fitted up in an airy Chinese taste, and curiously painted. Within, they are divided into partitions or stages without seats, for the Turks sit as the taylor in England. The resort of all ranks to them is universal and constant; and some during the greater part of the day, which passes there, consume thirty or forty pipes, and as many cups of coffee, boiling hot, thick, and without sugar.

Beside these, near the Osmanie, are *teriaki-hanà*°, where (*afioni*) opium is sold; and taken in gradation from ten to a hundred grains in a day. Intoxication with this noxious drug is certainly less prevalent than we have been informed; and he who is entirely addicted to it, is considered with as much pity or disgust as an inveterate sot is with us. The preparation of opium is made with several rich syrups, and inspissated juices, to render it palatable and less intoxicating, and resembles elder rob. It is either taken with a spoon, or hardened into small lozenges, stamped with the words "*Mash allàh*," literally "the work of God."

The Turks take opium as an intoxicant, or occasionally under

° Corrupted from the Greek *Θεριακα*.

an idea of its invigorating quality, when unusual fatigue is to be endured. The Tartar couriers, who travel with astonishing expedition, generally furnish themselves with "Mash allah." A leading cause of its disuse is, that the prejudices respecting wine are daily relaxing, which accounts for the scarcely credible quantity and universality mentioned by old writers being unaccordant with modern practice.

The administration of justice in Constantinople is notoriously corrupt. It is placed solely in the hands of the oulemah, or ecclesiastical body, who are confirmed in their rapacity by being secured from the interposition of the body politic, as they receive no salary from the state. In these two causes originates a system of enormous speculation and bribery, so that for the poor there is no redress. Turkish jurisprudence professes the implicit direction of the koran, but more attention is paid to the multekah, or sonhet, containing the traditional injunctions; after all, the interest or caprice of the judge biases the decision.

The rank of Turkish lawyers is the musti, or deputy to the fultan; as kalife or oracle of the law, the kadilescars of Roumily and Anadoly; supreme in their distinct districts, mollahs, muselims, and kadies. These hold their mekemehs, or halls of justice, where they try criminals and hear causes, in which oral testimony always prevails against written evidence. Three MSS. of the Koran, the Evangelists, and the Pentateuch, are kept by the kadies, who administer oaths upon them, according to the religion of the person to be sworn. False witnesses are easily procured; they frequent certain coffee-houses, where these infamous transactions are arranged. If one of these wretches be too often detected, or has forfeited the interested connivance of the judge, he is given over to the punishment of the law. Mounted on an ass, with his arms and legs tied, and his face toward the tail, he is led through the streets and

bazars, where he is insulted with every grossness, and if a Turk fares very ill.

It is truly remarkable, in so great a population, that criminal causes do not occur more frequently. Murders are seldom heard of, and happen amongst the soldiers oftener than other descriptions of people; they are certainly prevented by the prohibition of wearing arms in the capital. If the murderer escape justice for twenty-four hours, he is not amenable to the law; at least, has a good chance of evading its vengeance. Robberies are not frequent, excepting in the great roads through distant provinces, where they are always punished with impalement. There is no place of public execution; and when a criminal is condemned, he is led down the nearest street by the executioner, who is provided with a large nail and cord, which he places over the door of any shop where he is not paid for forbearance. The body is raised a few inches only above the ground, and must be left untouched for three days. In instances of decapitation, the more honourable punishment, it is exposed as long in the street, with the head under the arm, if a muselman, but if a rayah^p, between the legs. So horrid a spectacle excites no emotion in the mind of a Turk, for it is certain, that by no nation, be it as savage as it may, is the life of a man so lightly regarded as by them. This is a disgusting, but true sketch of their laws and executive justice.

Personal combat, unknown to the ancients, but so universal in modern Europe since the days of Chibaley, is not practised amongst the Turks, nor is assassination, the disgrace of many nations, in any degree frequent. Connections with women, the great cause of inveterate quarrels, are so arranged as to render interference with each other almost impossible. Before marriage they are not seen by their

^p A rayah is an Ottoman subject of any nation, liable to the haradj or capitation tax.

lovers, and after only by their husbands and near relatives. There is likewise an inviolable point of honour between men respecting their harèms, and an avowed libertine would be banished from society. Poison, secretly given, is the punishment he would probably incur.

To another occasion of personal provocation they are equally strangers. Gaming is prohibited by the Mohammedan law, and as chess is their favourite amusement, their singular proficiency is a proof that the love of gain may not be the only inducement to excel. Wagers, or anticipating the chances of any trial of skill or common event, they can consider as unlawful.

To the absence of these powerful incitements to anger, and to their national suavity of manners as confined to themselves, may be attributed much social harmony, though with fewer examples of disinterested friendship than amongst us. The Turk shews intolerance or moroseness to those only whom his prejudices exclude from intercourse.

The Rammezan, or Turkish Lent, lasts for one complete moon, and takes every month in the year, in rotation. No institution can be more strictly or more generally observed; it enjoins perfect abstinence from sun-rise to sun-set, from every kind of aliment, even from water. Mohammed did not foresee that coffee and tobacco would become the chief luxury of his followers, and various were the opinions respecting the legality of taking them in Rammezan; which were finally determined in the negative. These are indeed days of penance to the labourer and mechanic, but to the opulent only a pleasing variety, for they sleep all day, and in the evening feast and make merry, as if they exulted in cheating the prophet. The only show of mortification is a prohibition from entering

the harem during the twelve hours of fasting. Every night of this season is some appointed feast amongst the officers of the court.

Nor are the inferior orders deprived of their share of relaxation ; for the shops of cooks and confectioners, and the coffee-houses, are unusually decorated and frequented. There are exhibitions of low humour, and the kara-guze, or puppet show, represented by Chinese shades.

For the graver sort, most coffee-houses retain a raccontatore, or professed story teller, who entertains a very attentive audience for many hours. They relate eastern tales, or farcastic anecdotes of the times, and are sometimes engaged by government to treat on politics, and to reconcile the people to any recent measure of the sultan or visier. Their manner is very animated, and their recitation accompanied by much gesticulation. They have the finesse, when they perceive the audience numerous, and deeply engaged, to defer the sequel of their story. The nightly illuminations of every minareh in the city, especially those of the imperial mosques, produce a very singular and splendid effect. Within each of these, the vast concaves of the domes are lighted up by some hundred lamps of coloured glass ; and externally cords are thrown across from one minareh to another, and the lamps fantastically disposed in letters and figures. I was not more agreeably surprised by any thing I saw in Constantinople, than the whole appearance of the first night in Rammezan.

As an indulgence from the severities of Lent, the Turks have their Beyram, and the Christians their Easter. At this season, those of every nation appear in new clothes, and exhibit all possible gaiety. Places of public resort are then particularly frequented, and the pas-

times and groupes, excepting in their dress, exactly resemble an English wake. The Turks are much delighted by a circular swing, made by fixing a wheel on a high post, from which hang many poles, with seats attached to them. I have seen several of these bearded children taking this amusement with great glee, and contrasted with the gravity of their habits nothing could be more ridiculous. The Greeks have an universal licence, dance through the streets to very rude music, and are in the zenith of their vivacity; but the festivity of the Armenians, a saturnine race, seems to consist chiefly in being intoxicated, and jumping with the preposterous activity of an elephant. In the Campo de' Morti, near Pera, so called from being the cemetery of the Franks and Armenians, many of these droll scenes may be then contemplated by an investigator of the precise traits of character which discriminate the mass of all nations.

The Turks have sumptuary laws, and habits peculiar to professions. By the turban differing in size and shape every man is known; and so numerous are these distinctions, that a dragoman, long conversant with Constantinople, told me he knew not half of them. The Emirs, real or pretended descendants from the prophet, are distinguished by the green muslin, the others wear white round a cap of cloth, and the head is universally very closely shaven. In the turbans of the oulemah there is a greater profusion of muslin, from ten to twenty yards, which are proportionably larger, as the wigs of professional men were formerly. The military, as the janissaries, bostandjis, and topjis, wear caps of the most uncouth shape and fashion, such as defy description. The rayahs are known by a head-dress called a kalpac, made of lamb-skin, and inimitably ugly, differing entirely from a turban; and sometimes a samour, or black fur cap, which is principally worn by dragomen and physicians. In other respects they are dressed as the Turks. Yellow slippers, or boots, are

indulged only to those under ambassadorial protection, and are an envied distinction. When the present sultan came to the throne, he issued an edict that no unlicensed rayah should appear publicly in yellow slippers. At that time he took great pleasure in walking the streets in disguise; when meeting an ill starred Jew dressed contrary to law, he ordered his head to be instantly struck off. This was his first act of severity, which created most unfavourable conjectures, not altogether confirmed by his subsequent reign.

The Turks of better rank, and the regular citizens, wear what is called the long dress, with outer robes of fine cloth, shalloon, or pellices, which are in general use for the greater part of the year, and commonly of the most costly furs. They are seldom seen without a tespi in their hands; it is a string of ninety-nine beads corresponding with the names of the Deity, which they carry as much for amusement as devotion. Hamid Ali, a late visier, wore one of pearl, so perfect as to be valued at 3000 l. sterling.

The common people, especially those belonging to any military corps, have a jacket richly ornamented with gold or silk twist, trousers of cloth, which close to the middle of the leg, the other part of which is bare, and red slippers. Their great pride is to stick into their girdles a pair of large horse pistols, a yataghàn or long knife, a hanjiar or dagger, all profusely inlaid with silver in a grotesque taste, which, with pouches for ammunition and tobacco, are extremely inconvenient and several pounds weight. With these weapons they frequently do mischief, often from childishness, sometimes from intention. Such are seen in every town in the empire, excepting the capital, who glory in their privilege, as no rayah is permitted to carry arms.

By the laws of Islamism the Turks are forbidden vessels and

utenfils of gold or silver, and are directed to great simplicity in every habit of life. This injunction does not extend to women, whose pride consists in the number and costliness of their trinkets. The chief luxury of the men is displayed in the number of their attendants, and their horses with superb caparisons, often of embroidered velvet, and plates of silver embossed and gilt. No rich man appears in public, but on horseback with a train of footmen, in any part of Constantinople, the number of whom is unnecessarily great, and much of his income is expended in their daily maintenance, and new clothes at the feast of Bayràm. Their wages are inconsiderable. No domestic performs more than one office; this serves the coffee, and that hands the napkin, but no emergency can command any other service.

The horses of the Arab, or Turcoman breed, are eminently beautiful, and are taught to prance under the perfect manège of the rider however infirm. Great expence likewise is lavished on the boats, which are elegant in a high degree, carved, gilded, and lined with rich cushions. They cost from a hundred to a thousand piaftres each. The rank of the owner is ascertained by the number of oars, and in dexterity or civility no watermen exceed the Turks.

Coaches are not in use, excepting that the clumsy, nondescript vehicles, which convey the ladies of great harems, can be so called. In his pipe an opulent man is extremely sumptuous; the head must be of pale amber, the stick of jasmine wood, with the bark preserved, and the bowl of a delicate red clay, manufactured at Burgàs, in Romelia, and highly ornamented. According to the dignity of the smoker is the length of his pipe, often six or seven feet, when it is carried by two of his servants from place to place with much ceremony; and the bowl is supported by wheels, as an aid to supreme indolence. In the summer, for greater coolness, the stem of the pipe

is covered with cotton or muslin, and moistened with water. This sovereign recreation is not confined to the men; the ladies, especially those advanced in life, partake of it largely, and, as a delicacy, they mix the tobacco with frankincense, musk, or aloes wood. The sultan alone abstains from etiquette; as kalife, or representative of the prophet, he declines deciding, by his own practice, upon the propriety of any custom, about which the law is not specific and declaratory.

Notwithstanding their grave exterior, which might prepossess foreigners with an idea of concealing as much stupidity as sense, and apparently so ungenial with mirth or vivacity, the Turks, in superior life, of both sexes, indulge a vein of farcastic humour, and are not behind more polished nations in the delicacy or severity of their repartees. Most gentlemen of the seraglio, or capital, have been educated in their seminaries of learning, and are conversant with oriental literature. Many of them quote the Persian poets as happily, and refer to the Arabic philosophers with as complete erudition, as we can do to the Greek or Roman. The "Leilat u alf leilah," or Arabian Nights, first introduced into Europe by Monsieur Petit de la Croix, are familiarly known by them, as well as the fables and allegories of Pilpay and Lokman, from which sources they store their minds as well with sentiment as expression. To excel in colloquial facility and elegance, is the first ambition of every cheliby, or man of breeding.

I repeat a specimen of Turkish wit, related to me as having been occasioned by a recent circumstance.

A man of rank, remarkably unpleasing in his countenance and figure, was married, according to custom, without having first seen her unveiled, to a lady whose pretensions to personal attraction did

not exceed his own. On the morning after their marriage she demanded of him, to whom of his friends she might shew her face with freedom. "Shew it," said he, "to all the world, but hide it from me." "Patience," rejoined the lady. "I have none," returned the bridegroom. "Ah!" said she, "I think you must have had a good share; for you have carried that abominable great nose about with you all your life-time."

SECTION VI.

JANISSARIES, THEIR INSTITUTION AND PRESENT STATE—SKETCH OF MILITARY DISCIPLINE AND ARRANGEMENT—BOSTANDJIS—TOPDJIS—GREEK CHURCHES CONVERTED INTO MOSQUES—THE FANAL—FOUR HIGH OFFICES GIVEN TO GREEKS—OF THE PRINCES AND THEIR FAMILIES—DEPENDANCE OF THE GREEK GENTRY.

THE prætorian guards, the mamalukes, and the janissaries, have been celebrated amongst foldiers for valour and military achievements; and in the first ages of their institution the last mentioned have scarcely merited an inferior degree of praise.

Certain authors place the establishment of these troops under Osmàn I. but others, more accurately, under Moràd II. They were originally composed of the boys given in tribute from Macedonia, Bulgaria, and the Greek provinces, who were sent at a very early age, educated as muselmans, and called hadjèm-oglâr, the children of strangers. The policy of the Porte led them in time to commute this kind of tribute, when, that supply of the army having been relinquished, the corps of janissaries was made up solely of young volunteers, who were obliged to undergo a noviciate, and to shew some proof of valour, before they could be enrolled^a. These were called yeni-tcheri (new foldiers), which the Franks have corrupted to janissary. Their chief is the yenitchèr-aghà, a title likewise assumed by the governor of a garrison, in the absence of a superior officer.

The janissaries, whose indocility is as ancient as their institution,

^a *Cantemir*, p. 37—41. *Gibbon*, *R. H.* v. vi. p. 320, 4to.

are now dispersed over every province of the empire. In time of peace their pay is very small, and varies according to the interest or supposed merit of the individual; but in war they demand more, and to be paid in advance. Their number is doubtless very great, and has been very differently calculated. As the title is hereditary, few are found who, though practising mechanic arts, or engaged in trade, are not enrolled in some *odàh*, or regiment of their choice, in order to avail themselves of privileges annexed to their order, which exempt them from being bastinadoed on the foot, but not on the back, and reserve to them the honour of being strangled when they are condemned to die. There are a hundred and one legions of janissaries, and the sultan is enrolled at the head of the first, and on stated days receives his pay in the second court of the *seraglio*, when they are fed with *pilav* from the imperial kitchen. The number of each regiment is not regulated, as volunteers are admitted to any extent; and their commanders are only less ignorant of tactics and military discipline than the common soldier.

In analysing the body of janissaries they seem more resembling of peaceful citizens than designed as the tutelary guardians of the empire. Each on his admission, and during his youth, is forced to be the scullion and valet of his *ortàh*, or barrack-chamber; the noviciates are commanded by a corporal, whom they obey implicitly and in silence, as a younger brother works in a convent without replying to his superior. They wear a girdle of leather, with two large plates of copper placed before; they have the care of the kettles, and distribute the mess. From this service they are freed as soon as their mustachios are grown. The symbol which distinguishes the *odàh* to which they belong is marked on their naked arm, which being blown with gunpowder, can never be effaced. The first bears a crescent; others have grotesque figures like animals, as the lion, or rhinoceros; the thirty-first has the anchor, and is employed in the sea service. This

last is the most famous; for when one soldier praises another, he styles him "otoðz bir," one of the thirty-first.

Their sense of military honour does not exert itself to preserve their colours, but the greatest calamity that can befall a regiment is the loss of their kettles; and to remedy this calamity, they have two sets of cooking utensils. When both are taken by the enemy, the regiment is broken, and a new one formed, to whom new kettles are given. The Russians never shocked them so much as during the last war, when having seized their camp equipage, they used their kettles in the presence of the Turkish captives, who were scandalised by such a profanation.

On days of gala the janissaries wear a large felt cap, certainly of Egyptian invention, with a square piece falling down behind and covering half their back; in front is a socket of copper, originally intended to carry feathers, which they bore in honour of any signal feat in war, but lately to hold a wooden spoon for their pilav; for a good janissary considers his spoon to be as military an accoutrement as an European would his sword or bayonet. Although they are esteemed the best infantry in the empire, those who are rich enough to provide horses are dispensed with marching on foot, without quitting their company, which confusion naturally produces extreme disorder. When on duty in the capital they are unarmed, and carry only a large walking-stick as a badge of their office.

The chief of the janissaries enjoys great credit at the Porte; and when the body at large were more formidable to the sultan than at present, it was thought expedient to prevent his being too popular with them, by various intrigues. As the sultan appoints and changes him at pleasure, less danger is to be apprehended from his influence.

The janissaries form so great a number of the inhabitants of Constantinople, and are so different both in discipline and habits of life from others dispersed over the provinces, that to describe them distinctly appeared necessary. True it is, that so enfeebled as they are by a certain description of luxury, so corrupted by ease and licentiousness, and so lapsed from their former austerity and simplicity of manners, their degeneracy becomes more apparent contrasted with their earlier fame, and they no longer are animated by that spirit which once could lead them in the van of victory from the Euphrates to the Danube.

The subjoined sketch of their march to the field and their conduct in battle, is the result of many conversations on the subject with an English gentleman, who served the greater part of thirty years in the Turkish army.

The spahis form the cavalry, divided into sixteen legions; they enjoy lands under the title of *zaim*, or fiefs, for the service of bringing so many horsemen perfectly equipped into the field. They relinquish their kettles with less reluctance than their standards, but are equally ignorant of tactics. The chief of the cannoners has the command of some thousands: their artillery is so heavy as to require twenty horses, or thirty buffaloes, to draw it, and is soon dismounted by the rapid fire of the enemy. The bombardiers are under the same regulation as the spahis, and were equally ignorant. The volunteers, both horse and foot, compose many corps, commanded by officers of their own choice; they receive neither pay nor maintenance till they join the army: upon their arrival they are entitled to the same pay as the janissaries, and share the plunder, which is the sole motive with them for enlisting under the standard. The Turks have no uniforms; the turban is the sole distinction in the army, as well as in every rank in society. The sultan does not furnish the troops with

clothing, excepting when a defeat makes a number of recruits necessary, when the Porte gives money; but generally each officer and soldier is well or ill dressed according to his private wealth, and carry arms more or less handsome, without the least regard to order or uniformity. The luxury of the Turks is conspicuous in their horse furniture of silver, or silver gilt; their guns and pistols are mounted with the same, and their daggers are enriched with jewels. Their tents are magnificent: the visier's pavilion is covered with cloth of gold, with deep fringe of immense cost. Their habits are of fine cloth or stuff; and when they marched to the last war, the dress of a common soldier was of more value than that of a Russian field-officer.

When the grand visier commands the army, which he is obliged to do whatever be his military abilities, each pasha selects from the janissaries those who are best prepared for a campaign; they are then registered, and forage provided till they reach their place of destination. The companies depend on their commanders for number and force. Their flowing dresses impede their march, and the weight of arms oppresses them. They have usually a fusil slung across their shoulders; a sabre, a dagger, and a pair of pistols, with a cartouch, in their girdle.

The Asiatic troops are cavalry, excepting on the shores of the Black sea, which are infantry only. Syria, Diar bekir, and the districts of the Euphrates, produce excellent horses of the Arab kind, which are spirited and active, yet unable to break the line of the heavy and well disciplined Germans. Amongst the baggage of a Turkish camp the tents and the kettles only are included. The soldiers in common with their officers take the field with a single shirt, and when washed, they wait with patience till the sun has dried it. They have waggons drawn by two buffaloes to convey their ammunition and provisions. The troops most in esteem are the Bosniacs:

for the janissaries of Constantinople, enervated by luxury and weakened by indolence, are generally less able to support fatigue; they are likewise the most adroit deserters in the army, as the means taken to prevent it are so ineffectual, and they hasten back to their families if the plunder does not answer their expectation.

To prevent desertion guards are placed on the routes, who suffer none to pass but to the camp, and none to return but with the orders of the commander in chief. The Turks disdain to fortify their camps; they pitch their tents, without regularity, round the pavilion of the visier, or their chiefs, and choose a spot as near as possible to a river, or otherwise commodious.

The grand visier has always a camp peculiar to himself, the troops of which are immediately under his command. The agha of the janissaries has another, and the artillery have a third, at an equal distance between both, so that the whole army is divided into three encampments; and when they are forced to retreat, they are entirely defeated, without the resource of a camp properly intrenched. The army forms neither into a line nor columns, either to secure themselves from surprises, or to facilitate their march into an enemy's country. Those who exercise any trade are sure to get forward to set up their shops, which they occupy as in a town; so that a camp is rather a fair of artisans, than an army of soldiers. The place of encampment being fixed, each soldier marches fast or slow as he pleases, without immediately following his chief or colours, which are sometimes almost deserted. The day's march seldom exceeds six leagues or hours, which they make at once, without halting, or proceed and rest as they please. Woe to the villages through which they pass, where the inhabitants, especially Christians, are abandoned to every kind of rapine and violence, which the Turkish soldiers pursue without bounds, particularly in Moldavia and

Wallachia. The commissaries of forage precede the march, and content themselves with issuing their orders to the villages and districts to send supplies, which arriving tardily, a dearth sometimes ensues. All the ammunition carried by carts drawn by two buffaloes is packed up in small quantities, on account of the difficulty of the route and the total neglect of fixing regular relays of corn and provision. It is sufficient to announce that the army is on the march to all the villages, and no other precaution is taken to provide necessary subsistence. The ration of bread is distributed daily to each soldier, every morning meat and vegetables, and twice a week rice and lard to make pilav, are given them. Upon long or forced marches they have biscuit instead of bread; but the exact quantity depends upon dearth or plenty. When they have advanced within a few days march of the enemy's lines, the visier appoints a lieutenant, whom he sends forward with sufficient force to reconnoitre or engage them. This plan of dividing the army is always disadvantageous; for the advanced guard, too distant from head quarters for succour, it never fails, if they are defeated, that they retreat in the greatest disorder, and spread alarm through the whole camp of the grand visier, who, seeing no other means of saving the remainder of his forces, takes to precipitate flight, as it frequently happened during the last war. In these retreats they plunder and destroy each other; and at Matchin, near Ibräil, on the Danube, the military chest and pavilion of the grand visier were rifled by his own soldiers, and he dared not make inquiry, or inflict punishment.

Although personal bravery cannot be denied to the Turks, we should recollect the manner in which they mutually encourage each other, by assurances that they are pursuing the path of truth, and that the Christians know only forcery and enchantment, to fascinate them and draw them into ambuscade; so that when they see a single Christian, ten Turks ought to fall upon him, for fear that the other

Christians, whom an evil spirit renders invisible, should kill them all at once. I know not if all the Turks think so, but it is certainly a popular opinion. A thousand Russians were never encountered by an equal force; and in every skirmish with the Austrians they declined engagement, excepting that they were three or four times more numerous. At Shumblah, during the last war, 80,000 Turks fled from 12,000 Russians.

The Albanians, who are good troops, have acquired the reputation of being always the first in the attack, and are considered as the forlorn hope; in some instances they have shrunk from that honour, as in most they would incur the risk of being deserted by the rest of the army, and abandoned to their fate.

The Turks have till lately refused to subject themselves to military tactics which might check their impetuosity. The infantry is not divided into battalions, nor the cavalry into squadrons, and they form no line. The chiefs give the command, and carry the standards; they are the first to attack. The cry of war is allah! which inspires them with courage, and their enemies with terror. There is no instrument to give the charge, or to sound the retreat. Their fury drives them within the enemy's lines, which disadvantage occasions their being taken. Whilst their artillery fires almost at random, the cavalry, with that velocity which always distinguishes them, and the infantry with that fury which they exert till the moment of being defeated, fall into the enemy's hands, when the panic becomes universal, and the Turks complete their own overthrow, being unused to rally; and their camp, open on all sides, offers no asylum after the loss of the day. When the Turks were formerly victorious, the lot of the prisoners was lamentable, for they were loaded with chains, cruelly insulted, and devoted either to slavery or death: but in the last war the expediency of exchanging them introduced better treat-

ment. The Turks are very easy with respect to fortifying their frontier towns. Religious observers of treaties in the quiet of peace, they never think of making preparations for another war, whilst they consider themselves as moving batteries, more able to resist the enemy than the firmest bastions. They have no regularly fortified towns, excepting those on the banks of the Save and Danube, which are the works of French engineers, and some of the old Greek or Genoese castles; for they are as little versed in the art of fortifying a town as in defending it. Military duty is performed without any regularity; and the sentinels pass more of their time in smoking with the guard than on their post.

There is another description of soldiers, confined to Constantinople, called *bostandjis*, literally "gardeners," who are at present the sultan's body guard, and several thousands in number. Originally they were few, and employed in the menial offices of the *seraglio*; but it has been thought politic to give them superior rank and pay, and to increase them, so that by their number and personal attachment to the sultan they might be a constant check on the janissaries. Their commander, the *bostandji bashi*, has the civil jurisdiction of the *seraglio*, and the populous villages on either side the Bosphorus. That branch of police which respects unfortunate women is peculiar to him, and exercised, as I have before described, with unjustifiable severity. They have likewise the conduct of the imperial barge whenever processions are made by sea. The *topdjis*, or cannoneers, about 10,000 men, inhabit the new casernes at Tophanah, and are trained to military exercise and tactics by European officers, chiefly French and Swedes. Hitherto they have not shewn much tractability. When they exercise the battery guns they do not neglect to charge them with ball cartridges, and from a window at Pera I have seen many shots bounding and smoking in the sea, to the infinite peril of the boats that were passing and repassing to the harbour, or city.

According to the right of conquerors, the Turks converted many of the Greek churches, which were either spacious or beautiful, to the celebration of their own forms of worship. Many of these contained marble embellishments, collected from the ancient temples^b, and had domes spread with rich mosaic, which, as applied to ceilings, was probably the invention of the Greeks in the middle ages. The Byzantine history^c speaks of several, in terms of the highest approba-

^b Historians of taste lament the removal of so many columns and statues from Rome by Constantine, in his ardour for embellishing his new city. Constantius II. in 655 came from Constantinople to Rome, and his visit to that declining capital was that of a predatory enemy. He began to destroy the pantheon, and took off the silver and bronze that decorated the vault, and the plates of brass from the rotunda, which were transported to Syracuse. Rome lost much, but Constantinople gained nothing; for the Saracens becoming soon afterward masters of Sicily, they took away the rich spoils which had been deposited there by Constantius.

^c *Du Cange (Constantinop. Christiana)* has enumerated, from these writers, who were chiefly monks, a hundred and one churches dedicated to saints, and a hundred and four to martyrs. He specifies, by engravings from ancient illuminations, the mosaic in those of the Paraskevè, St. Stephen, and Sts. Bastian and Gregory, with the names curiously placed on the right side of each portrait,

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It may be difficult to ascertain whether the art of mosaic, as applied to ceilings, originated at Rome or Constantinople; but it is certain that it flourished in both places during the first centuries of the church.

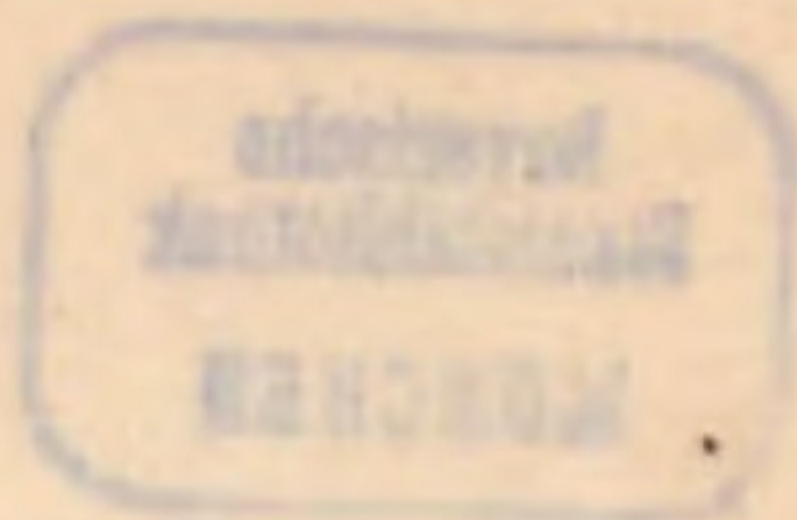
At Rome some fine specimens are preserved. The most ancient is in the church of St. Paul fuori delle mura, placed there by Pope Leo I. in the fifth century; and in that of Sts. Cosmo and Damianus, about fifty years after. But in the thirteenth century the art appears to have gained its zenith. The most celebrated mosaicist, as they are called, of his day was Giacomo Turrita, a Franciscan monk, who finished the dome of the Baptistery at Florence in 1225, and superintended, at least, many similar works in Rome, as those in

tion, of which nothing remains. Of those now seen, the most perfect are the church of St. John Studius, built by Leo I. containing many Corinthian columns of serpentine marble, that on the fourth hill by Anastasius I. dedicated to Christ and the twelve apostles, which has four cupolas. The emperor is represented in mosaic as offering an exact model of the church to Christ; and in the others are portraits of the apostles. The walls are incrustated with fine marbles, and the whole extremely perfect. St. John the Baptist's was once St. Phocas; it was restored by the emperor Heraclius, and is now the sultan's menagerie. Belon mentions with wonder that in his time a lion was chained to each of the pillars. Near the Adrianople gate stands the church of All Saints, originally the Patriarchal, which has four large domes. In different parts of the city others may be traced, which are less remarkable, exhibiting, however, curious specimens of the lower Greek architecture.

A district of Constantinople, now called the Fanal, is appropriated, though not exclusively, to the Greek nation; in which, since the possession of the Turks, the noble families and their dependants have in a great measure resided. Whilst the brave Constantine was defending the gate of St. Romanus, as a forlorn hope, others of the

the church of St. John Lateran, and the chapel of Sts. Ruffina and Seconda, adjoining to the Baptistry. Those by Ghiotto in the vestibule at St. Peter's are still finer. In the sixteenth century, Francisco Zucchi and Cesare Nebbia completed the dome. Many of their predecessors, who had established a school of the art of mosaic in the north of Italy, and had embellished the splendid churches of Orvieto, Sienna, and others, during four hundred years, are enumerated by *Vasari*. The gradual perfection to which they had attained is displayed more particularly in the mosaics over the altars in St. Peter's, copied from and rivalling the works of the first masters, the chief of which were done by Pietro Paolo Christofari.

I am however inclined to think, that the Greeks carried the art of mosaic to Rome, and that the dome of S. Sophia, finished about 575, is more modern than other specimens remaining at Constantinople.



besieged, either from cowardice or despair, made terms with the conquerors, and opened the gate of the Phenàr for their admission. From that circumstance they obtained from Mohammèd II. the neighbouring quarter, with certain immunities; and as the present^d Patriarchal church is situate in the centre, the necessary attendance of the patriarch and twelve synodal bishops, with the archondès, or princes, have rendered it populous. In former times it was much more so; for most of the latter description have now houses at Koorootchesmè and Arnaoèt keuy, on the canal. Whilst the total population of the Greeks amounts to 100,000, that of the Fanàl does not exceed 2,500. Notwithstanding, it is still that place in the whole empire, where only the character of those in superior life can be learned; where their manners are more polished, their information more extended, and their language more pure.

Infinite as are the corruptions of the modern colloquial Greek, many will be found, amongst the inhabitants of the Fanàl, who speak it with comparative purity, and pride themselves on adopting the more classical phrases and pronunciation of the mother tongue. The test of correctness in speaking, is the rejection of Turkish or Italian words, and the frequent use of those found in the ancient, at least in the Byzantine authors.

The Ottoman government has, for some ages past, conceded four high posts to the Greeks of rank, who, as representatives of the ancient nobility of the empire, retain the title of prince. The provinces of Moldavia and Wallachia, the office of chief interpreter to the Porte, and the patriarchate of Constantinople, are the summit of their ambition, and the greatest honour and emolument that a subject

^d The church allowed to the Greeks, as the Patriarchal, by Mohammèd II. was that of the Blessed Virgin. *Smith*, p. 50.

can enjoy. As to the two former, they are held only at the pleasure of the sultan, and are reclaimed in a few years, being usually bestowed on the third, in remuneration of his services. The last is always simoniacally procured; and as venality is scarcely concealed in transactions with the Porte, he who proposes the best terms has the best chance of success.

After the taking of Constantinople by Mohammèd II. he continued, to the first patriarch, the same present which the Greek emperors had been accustomed to make, a pastoral staff, a white horse, and four hundred ducats in gold. He left ample revenues to the Greek church, and the maintenance of its clergy, which they have gradually sacrificed to their inconstancy, their ambition, and their private jealousy. The first patriarchs were frequently supplanted by the metropolitans, who rivalled them. These sent their friends to the Porte, with offers to fill the stations at a less expence than those who then held them. Similar representations were likewise made respecting the inferior preferments in the church. The Porte discovering that money might be saved without breach of promise, allowed them to elect whom they thought competent, and to him the imperial licence was granted. But should another clandestinely offer to accept the appointment at a lower salary, he was surely preferred. In fact, by these bargains, made in opposition to each other, the dignity is diminished, and the revenues in as great a proportion; for he that would be patriarch, must offer to be content with less than his competitors. The modern plan of simony is by impeaching the present patriarch of offences or unworthiness, for which pretexts are never deficient, and to bribe the Porte to attend to the remonstrance. I have been credibly informed that the whole revenue, collected by contribution from the dioceses, fees for absolution, malediction, masses, and compounding of religious penalties, does not exceed 3000l. a year; but this admits a latitude of exception in favour of

casual and unavowed resources of income. His influence with the Porte is very extensive, as far as his own nation is concerned. His memorials are never denied, and he can, in fact, command the death, the exile, imprisonment for life, deposition from offices, or pecuniary fine, of any Greek he may be inclined to punish with rigour, or who has treated his authority with contempt.

The eastern church attaches no idea of personal sanctity or infallibility to their supreme head, although he bears the style of the thirteenth apostle. The other three patriarchs, of Antioch, Jerusalem, and Alexandria, are by his appointment, and in a certain degree dependant upon him. He is not always of noble connection, but frequently procures his station by private interest with the leading family. In the present instance, Hierasymos Petroò, of the island of Cyprus, originally a schoolmaster, having been successively bishop of Patras and Dercon, became patriarch in 1793, and assumed, as in the Roman church, the pontifical name of Ippolitos.

Although the renowned names of Comneni and Paleologi no longer exist, they are yet claimed by consanguinity; and several of those families, who are now the principal of the Greeks, can boast, with a certain degree of precision, a lineal descent from, or agnation to them.

The fertile provinces of Moldavia and Wallachia are now held by the chiefs of two powerful families of the Fanàl, Callimachì and Moroozì. The former was drogoman^e to the Porte, and appointed in 1795; the latter having officiated in that capacity at the peace of Sistovia, concluded in 1792 between the Turks and Imperialists, was

^e The term "drogoman" is a Frank corruption from the Turkish "terdji-man," which signifies interpreter.

so rewarded for his singular ability, in the following year. He discovers in his government more patriotism than his predecessors, many of whom have been sacrificed to their treachery or avarice; and his people, inured to tyranny, experience unusual clemency. As useful novelties he has established a press, a manufactory of cloth, and a regular post through his territory. His father was hospodar of Moldavia, and his education has been in courts, where he acquired that finesse and political acuteness to which he owes his present advancement, and by which he has gained more popularity and fairer prospects of security than almost any other.

Some notice of the great families amongst the Greeks, who occasionally share these emoluments, may be allowed me as a pardonable digression. Considering that the whole character and importance of that fallen nation is concentrated in a few individuals, and their immediate relatives, the subject becomes more interesting. Contests of implacable jealousy, conducted by infinite intrigue, continually distract them; and the animosity between the houses of "Montagu and Capulet" is renewed in the Fanal.

Alexander Moroozi, the present hospodar of Wallachia, has two brothers; the elder of whom is his representative at the Porte. The younger possesses uncommon talents, and has been twice appointed drogoman to the grand visier, which office he now holds; and has deservedly obtained a very decided influence with the rulers of the present cabinet. No family enjoys so great a degree of favour, or by prevalence of merit is more likely to retain it for a considerable time^f.

^f As a confirmation of the extreme instability of the favour of the Porte, we are informed, while these pages are printing, that the Moroozi family is involved with Ratib Effendi, their patron, in disgrace, upon account of their suspected attachment to a system of innovation. The Ipsilandi family is once more in favour.

Callimachì, who superseded Moroozi in 1794, as drogoman, in less than a year took place of Prince Soozò in the government of Moldavia. His family are young, and his connections fewer than those of others.

Of the Ipsilandi, the present chief has been twice prince of Moldavia, and once of Wallachia. He was taken prisoner by the Austrians in the last war, liberated at the peace, and then banished to the island of Rhodes, from whence he has been since recalled. His son is the most accomplished and amiable of the modern Greek nobility. Versed not only in Oriental learning, he has acquired a critical knowledge of the classics, and European languages. Should he enjoy future advancement, he will probably exhibit a rare character amongst his countrymen, that of a scholar and a promoter of literature.

To several princes of the house of Mavro Kordato that name is truly appropriate. When hospodar of Moldavia the present representative patronised several literati, by whom a dictionary of Romeikà (or modern Greek), French, and Italian, was composed, in three volumes quarto. A grammar is prefixed, which is the best attempt to reduce that language to system, and to analyze its formation. Several of the most approved of the Italian and French comedies and novels have been translated under his auspices, and printed either at Venice or Vienna. Excepting small religious tracts, the modern Greeks possessed no books in their own language, till this plan was adopted a few years since, which has circulated literature, confined as the subjects are, throughout the Turkish empire, so extensively as to form an article of commerce. As to much original composition, it will be sought for in vain. Amongst the higher rank of Greeks, some of more liberal education or elegant turn of mind apply themselves to poetry: these pieces are in manuscript, and com-

municated only to a few ; for as yet no collection of them has been published.

To each of these distinguished houses many subordinate families, who constitute the Greek gentry, are attached by interest or consanguinity. During the zenith of power, the first object, both of the prince and his dependants, is to amass wealth, not always by the most justifiable measures. With that consolation they remove from their shadow of royalty to luxurious retirement or more splendid habits of domestic life in the Fanal, or on the delightful shores of the Bosphorus. Permitted to enjoy no revenue from the cultivation of lands, they place out their money with religious or mercantile communities (feldom lending to individuals), at an annual interest advancing from six to twelve per cent. With such an income, according to the degree of acquired wealth, they maintain the dignity of their several ranks. When the original fund is exhausted by gradual waste, or sudden calamity, their situation is embittered by many considerations ; and perhaps by none is the ceaseless conflict between poverty and pride more severely felt. Should the succession to the principalities be removed, and probably for a long period, from their particular patron, they are induced to accept of employments under the Turkish government, allured by the opportunity of growing rich, with a moral certainty that in proportion as they indulge their avarice their lives are hazarded. These observations apply to the Greeks, whose family pretensions or ill-directed pride prevent their entering into commercial engagements. The acuteness and industry which some of that nation show in conducting the traffic of the country (for trade on an ample or liberal scale neither their own genius nor other circumstances will allow) are frequently successful. In competition with Armenians or Jews, they exhibit superior address, but owing to many causes, which do not necessarily result from each other, the Turks treat them with less confidence in mercantile transactions.

The capitation varies in three degrees, from four to thirteen piastres a year, nor are the nobility liable to any other personal tax. From this statement it might be at first supposed that no conquered subjects contribute so little to the exigencies of their state as the Greeks; but individuals frequently suffer greatly in their property, without redress. A Turk will sometimes prefer an unjust demand as a debt, for the payment of which he sues the Greek before the kady, adduces the testimony of hired witnesses, and obtains a decision in his own favour, excepting that the defendant has secured the judge by a bribe, bearing a proportion to the sum in dispute. In either case the extortion is great; and they call such a transaction, which is perpetually happening, an "avanìa."

Degraded as the modern Greeks are in the political scale of Europe, no people are more apparently anxious with respect to pending transactions. Credulous in the extreme, or ingenious in inventing circumstances, the current news engrosses every conversation, and the gazette, published in Greek at Vienna, their grand oracle, is read or repeated with the greatest avidity.

SECTION VII.

THE PLAGUE—FOUNTAINS—AQUEDUCT OF VALENS—ANCIENT CISTERNs — BATHS — COLUMNS — ESKI SERAI — PALACES OF GREEK EMPERORS—VILLAGE OF EYUB—KIATCHANA—GARDENS—MOSQUE OF PIALI PASHA—AIN ALEH KAVAC SERAI—HARBOUR—ENVIRONS OF CONSTANTINOPLE.

THE plague, that scourge of the human race, has been for some years confined to the Levant and the eastern countries, so that we are happily ignorant of its nature and malignant effects. From the earliest ages of the world this most severe of all maladies appears to have been inflicted on certain divisions of mankind, and on the Egyptians and Greeks in a peculiar degree, according to Moses and Homer. The plague of Athens is described by Thucydides and Lucretius. During the Greek empire, in the reign of Justinian only, which lasted thirty-eight years, a hundred millions are said, by the amplifying Procopius, to have been destroyed; and the effects of that which raged in the succeeding century were scarcely less mortal. In 1349 it passed from the Levant through Sicily, Italy, Spain, and France, depopulating each of those nations^a.

The most malignant species of plague is generated in Syria, communicated to Egypt, and from thence through the Levant to Constantinople, where it spreads mortality almost without hopes of escape amongst those who are infected. The medical history of this disease has been lately developed with much sagacity by Dr. Ruffel, and in so ample a manner as almost to preclude the possibility of adding information on that subject. It is an allowed fact that infection is

^a It does not appear that the plague, described by Dr. Sydenham as prevalent in London in 1665, was strictly analogous to that of the oriental nations.

only communicable by contact; and as the habit is susceptible or otherwise, the danger is increased. From daily observation, the opinion of the Turks, independently of their doctrine of fatality, cannot be deemed so irrational; for it is past contradiction, that one man shall expose himself to the contact of crowds without precaution, and yet escape the contagion, whilst another, who has immured himself, and been scrupulously careful, shall receive the taint of death from unfolding a letter.

The young, and those in robust health, are more liable to infection, generally speaking, than others who labour under any chronic disorder, or whose habits are debilitated by any malady, from which they are in a convalescent state. The reason why females amongst the Turks are said to suffer in a greater proportion than men, may be attributed to their gregarious life, and being associated together in small apartments. I did not learn that that observation was applicable to the women of other nations resident in the Levant.

It has been remarked, that those who have recovered from the plague have felt pains in the cicatrices occasioned by former abscesses, according to its prevalence in the city, without having taken a fresh infection.

If the patient droops under the dread of death, that event becomes almost inevitable; nor is there a disease in which the mind exerts so decided an influence, or the imagination is awakened to so fatal a sense of danger.

In the bazars and most frequented streets of Constantinople the same crowds are assembled, to whatever extent the plague may prevail. So far from taking precautions, a Turk would not consider himself justified in retiring from his shop, were it surrounded on every side by mortality; and though other nations deny the principle of

predestination, their contempt of impending danger would prove that they were actuated by it in scarcely an inferior degree.

In the plague of 1795, it appeared that the phases of the moon very materially affected its progress, and that before and after them its increase and diminution were decidedly marked. It is known too that the extremes of heat and cold cause it to cease; and the Greeks assert positively that, commencing when it may, it never lasts longer than the feast of St. John Baptist, which being the summer solstice, may influence the state of the air. On the eve of Easter day they assemble in crowds, and pass the night in the patriarchal church, dressed in clothes which had lain by since the last solemnity; soon after which the plague begins. As a proof of the inveteracy of the infection, I knew a house, in which four persons died, when the family deserted it, shutting up the doors and windows. Three months after, they returned to it, without due precautions of fumigation, when several more of them were hurried to the grave.

No hopes can be entertained that the Turks, or other subjects of the Ottoman empire, will be liberated from so dreadful a visitation, so long as they neglect common means both of prevention and cure. The Turks leave much to nature and strength of constitution, which from their habitual temperance and robustness sometimes avail; whilst the Greeks, who are more luxurious, die in a greater proportion, and contend in vain, by remedies irrational and superstitious, against its baleful progress^b. From the Greek hospital at Pera, to which those of the lower rank are sent, to escape with health is a modern miracle. The Frank hospital adjoins it, the manager of which died lately, having been infected twelve times in the course of his life.

^b There are several treatises in Arabic on the nature and cure of the plague; the remedies recommended in them are known and sometimes practised by the Turks.

Much praise has been lately given in the Levant to the application of an oiled shirt with friction, as the best known specific; I was induced to try a solution of kali, with similar treatment, instead of oil, and though its success was not sufficiently evinced, as I was necessarily prevented from communication with the patients, I learned that they recovered. After all, no certain principle has been yet discovered to eradicate its malignancy. In the commencement it may be easily traced to certain causes, of which its spreading is the natural consequence; but who shall explain why in the zenith of desolation it shall, even in the course of a few days, disappear, and no more be added to the number of those already infected? So sudden a cessation is as inexplicable as the remedy is uncertain.

Nec ratio remedii communis certa dabatur.

LUCRETIVS, l. vi. v. 1222.

Constantinople would suffer greatly from a deficiency of water, if the munificence of the sultans had not provided numerous fountains, which the aqueducts, "those truly imperial works," constantly supply. This greatest of luxuries to a muselman, as indispensably necessary to the functions of his religion, or the exigences of the climate, is found in almost every street, not indeed in that splendour of architecture and ornament which Rome displays, where obedient rivers are forced into the air, or spread over artificial rocks, but where the pure spring, and the simple iron bowl, invite the passenger to a delicious draught. In vain shall we seek for a comparison with the magnificent structures of Trevi and Montorio, or those within the colonnade of St. Peter's; the Turkish fountains are low, square buildings, with spouts on each side, the roofs of lead, curled up in a Chinese taste, and the whole profusely gilded, painted with an infinity of colours, and inscribed with verses.

During the Greek empire, Valens, having resolved on the demolition of the walls of Chalcedone, in consequence of their opposition

to him, removed the stones to Constantinople for the construction of an aqueduct, connecting the third and fourth hills by more than forty arches. It is extremely massive, built as the walls, with alternate courses of Roman tiles, and having in parts a double arcade^a. Justin the younger repaired it in 570, and Suleymàn the Magnificent, in his great restoration of the ancient aqueducts for the supply of the city, completely renewed it from a state of ruin. It conducts the brook Hydræ from Belgrad, and in the general view of the Ottoman capital, must be considered as one of the most striking monuments of its original greatness.

Of the vast cisterns, mentioned by Gyllius, those now worthy inspection are two made by the emperor Constantine, and that of Philoxenus. One of the former is now occasionally full, as it receives the brook Cydaris. The arcade is supported by numerous columns of granite, with sculptured plinths, and capitals of the Corinthian order. In the latter the Turks employ spinners of silk, and call it, with Asiatic amplification, "the thousand and one pillars," though they will be found to amount only to two hundred and twelve, all of fine marble, and just proportions.

With an equal care of the health and convenience of their subjects as that exerted by the Roman government, public baths have been established or continued since the Turks have been masters of Constantinople. Mohammèd II. when he founded his mosque, and attached to it a seminary of learning and a hospital, added the contiguous baths of Zeuxippus^b to the ample munificence of his plan.

^a *Ammian. Marcellin.* l. xxxi. c. i.

^b Beside these, the baths of Arcadius and Eudoxus, equally spacious, were dedicated to the service of the public. There is no reason to conjecture that their plan and establishment were similar, or in any respect equal, to those of Titus or Caracalla at Rome, which included accommodations for every kind of gymnastic exercise.

Long appropriated to the service of the indigent, he extended the utility of them by increasing the accommodation and number of attendants. At this time, a hundred and thirty public baths are enumerated within the city walls.

The use of baths^c in Turkey resembles the lustrations of the ancients, and is widely different from our idea confined to total or partial immersion. As their construction is seldom varied, it is the more easy to give a succinct account of them, and the mode of administering a luxury so contributory to happiness and health.

Two rooms of competent size are covered with domes, thickly studded with small hemispherical glasses, which admit a dim light. The first serves as a vestibule and dressing room, and that beyond it is heated by concealed stoves as a sudatory; in the middle is placed a marble slab, upon which the bather is seated, whilst two men with perfumed soap, and a strigil of camel's hair cloth (such as the ancients used) fixed to their hands, perform a complete ablution. They knead the muscles, and give pliancy to the joints, by snapping them with the force of an electrical shock; but the whole operation is conducted with the most scrupulous neatness and decorum. After bathing it is customary to go into an adjoining room, like a coffee-house, excepting that beds are prepared in rows, where an hour is spent, coffee and pipes of tobacco are given, and it is then judged safe to encounter the open air. For all this accommodation not more than a piastra (twenty pence) is required, even from a Frank visitor.

^c See an account of them in the translation of *D'Ohsson*, 4to. 1789, one volume only of which has appeared, p. 312 to 315.

The "hammâm," or bath, is usually heated to 100 degrees of Fahrenheit's thermometer. Few men can bear to remain in the inner room more than twenty minutes. Women stay, from custom, a much longer time.

Women never go alone to the baths. As some of them are capacious enough to admit of several harèms at the same time, they become the most fashionable resort of females in superior life, and hours are passed there in conversation and in partaking of elegant refreshments. The animated description of these assemblies given us by our noble countrywomen^d, who have communicated information concerning the Levant, with all the glow of imagination, corrected by truth, I omitted no opportunity of examining, and found no reason to question their accuracy. The women do not perform their lustrations in silence: they have a kind of choral exultation called the "ziraleet," consisting of the words lillah! lillah! lillah! most rapidly pronounced, which may be occasionally heard in passing the baths near the streets.

What is to all a luxury, is peremptorily enjoined to all by the laws of Islamism. No married woman, whatever be her rank, is exempted from attending the bath every Thursday, nor is poverty an excuse, for certain baths are gratuitously served. Many, however, adopt the custom with such frequency and excess, that health and beauty are made the inevitable sacrifice. Few houses of consequence are unprovided with a commodious bath.

Traversing the streets of Constantinople our attention is attracted by columns, the proud remains of Grecian triumphs. Of the three still to be seen, the most perfect is called by the Turks the "burnt pillar," as having so frequently suffered conflagration, who, since the great fire in 1779, have inclosed the base with stone for its farther preservation. It was erected by Constantine, and composed of porphyry blocks with circles of embossed brass to conceal the joints. The height is ninety feet, and the circumference thirty-three. The

^d Ladies *M. W. Montagu* and *Craven*.

statue of Apollo was converted into that of Constantine, by his son, and after the earthquake in 1150, which precipitated it from the top, the whole was completely repaired by Manuel Comnenus. At present no statue remains, the porphery is discoloured and cracked by the fire, and the hoops are robbed of their former surfaces^c. The

^c Inscriptions on the burnt pillar:

1. CY. XPICTE. KOCMOY. KOIPANOC. KAI. ΔΕCΠOΘHC.
COI. NTN ΠPOCHTEA. THN. CHN. ΔOYAHN. ΠOΛIN.
KAI. CKHITPA. TAΔE. KAI. THC. PΩMHC. KPATOC.
ΦYΛATTE. TATTHN. CΩΞE. TEK. ΠACHC BΛABHC.

2. TO ΘEION. EPON. ENΘAΔE ΦΘAPEN XPONΩ.
KAINE. MANOΘH EYCEBHC. ATTOKPATΩP.

which ascertains the date of the repairs by that emperor. See *Du Cange, Constant. Christ.*

The tripod of the Delphic Apollo stood near the column of Arcadius on which was the Æolic epigram mentioned by *Priscian*, l. i. p. 547, 582. During the reign of Leo the Isaurian the statue was thrown down by an earthquake. *Du Cange.*

The Arcadian column was erected in 404, the ninth of his reign. *Gentili Bellini*, a Venetian artist, was permitted, with a liberality we can scarcely allow to Mohammed II. to make drawings of the bas reliefs, as they then stood. This delineation was preserved in the Royal Academy of Painting at Paris, which was first engraved by Menestrier, and, a second time, with better effect, for *Anf. Bandurus's* "Imperium Orientale," who has given explications under each of the eighteen folio plates. As they describe the triumph of Theodosius over the Scythians, which he celebrated at Constantinople, the antiquary will observe with interest the baths of Arcadius and Eudoxius, the forum of Arcadius, and the Porta Aurea, represented in these plates, and probably with as much resemblance as could be communicated by sculpture. On the base was the emperor sitting to receive the homage of several small figures turretted, emblematical of conquered provinces.

Mottraye, v. i. p. 324. The Trajan column is 126 feet high, and was built by the Grecian architect Apollodorus, as we are told by *Ammian Marcellinus*. It is sculptured with the Dacian triumph over king Decebalus. That of Antoninus is twenty feet higher, and bears the exploits of the emperor, and the war of the Marcommans against Marcus Aurelius his successor. An anonymous French critic (*Temples anciens et modernes*, p. 181) observes, "En elevant la colonne Theodosienne, on prétendit apparemment égaler les colonnes de Trajane et Antonine; on n'y réussit pas. Ces deux derniers sont admirables, la première n'a aucune sorte de mérite." This criticism is at least hasty, if not unjust; for

column erected by the emperor Marcian may be now seen in a small inclosure or garden. The shaft is disproportioned to the capital, which is unclassically rich in ornaments of the Corinthian order.

But for the most celebrated, and best deserving admiration, we live a century too late. In the forum of Arcadius, on the hill called Zerolophus, about the year 410, that emperor erected a superb column of white marble, covered with a series of bas reliefs spirally designed over its shaft. Their subject was the victory of his father Theodosius over the Scythians. Soon after the taking of the city, in 1453, an able artist was allowed to make a drawing of it, from which we are enabled to decide on its excellence. In 1695, becoming ruinous both from earthquakes and fire, and threatening the demolition of neighbouring houses, the shaft was intirely taken down. The base now remaining is about fourteen feet high, but the sculptures are defaced. Having been the entrance of the stairs, it is now made a kind of hut by a poor Turk. When perfect, it was the rival of the majestic pillars of Trajan and Antoninus at Rome, nor did it lose by the comparison, either in richness of material, symmetrical elevation, or perfection of art, in proportion as the arts then flourished. It was evidently copied from them with an emulation of cost and magnificence; and what the Goths had spared, and the Saracens would not have overturned, has now yielded to the calamities of nature.

Nearly in the centre of the city, on the third hill, stands the old palace (*eskî ferai*) built or appropriated by Mohammèd II. who surrounded it with an octangular wall, extremely lofty, and nearly a

he could not have seen the Theodosian column in a state of comparison with those at Rome. The plates in "*Bandurus*" give no such contemptible idea either of its design or execution.

mile in circumference. When he quitted it for that now called the seraglio, it was applied to the reception of the wives and harèm of the deceased fultans. On the demise of a fultan they are immediately removed into this retreat from the world, from which they are secluded for life, if they had been noticed by him; where they are bound to monastic severity in one respect only. The mother of a prince not immediately succeeding to the throne of Osmàn, is indulged with seeing him only at the feast of beyrà, but on his accession is liberated, and exerts as queen-mother (validè fultan) the very decisive sway of secret influence, of which the present reign is no uncommon instance. The hekìm bashi, or chief physician, is the only man who is admitted within these devoted walls, and his attendance is rarely required, and under the strongest restrictions. When a fultan dies, the young ladies who are declared to have been unknown to him are generally bestowed as wives upon some of the courtiers of his successor.

Of the palaces of the Greek emperors those of the Boucolèon and Hebdomon^f were the principal. Theodosius the younger constructed the former with a splendour worthy of the master of the eastern world. Its site upon the city walls facing the sea of Marmora, and

^f *Hadrian Valesius*, one of the commentators upon *Ammianus Marcellinus*, has wasted much learning to prove that the Hebdomon, where the emperors were crowned and their chief palace was situated, was so denominated, not as occupying the seventh hill within the pomoerium of the city, after its enlargement, but as being seven miles distant from the other palace. What is more extraordinary, he discredits the accurate topography of *P. Gyllius*, who had inspected the ground, of which he had dreamed only, in his closet. See *Gyll. Top. Const.* l. iv. and l. vii. c. 21.

“Τὰ ἀνωθεν τῶν τευχῶν.” *Evagrias*.

Gyllius (l. iv. c. 4) notices the Cyngeion, or theatrum venaticum, for baiting wild beasts, of which this may be conjectured to have been the site.

not far distant from the Atmeydàn, is still to be traced by detached members of architecture.

On the side of the harbour I surveyed the walls from the Phanàl gate, in the Greek quarter, to the hebdomon, or palace of Constantine. It appears to be of the original construction to the oblique gate (eghrì capeffi), from whence the masonry is more regular, consisting of alternate courses of Roman tiles and hewn stone, with larger and more frequent towers. Their form varies; an imperfect square, the semicircular, and the polygonal, all deeply bracketted, occur in succession. At a small gate[§], called hivàn-ferai-capeffi, or that of the menagerie for wild beasts, the course of the fortification stretches with an abrupt angle toward the seven towers, under the acclivity of the seventh hill. A few hundred yards from it are superstructures

[§] This gate is likewise distinguished by *Gyllius* as having great analogy to the present "porta Palatina, five Cynegion appellata." "Nunc ex tot palatiis antiquis nullius nomen extat, nisi palatii in septimo colle siti, quod etiamnum appellant Constantini, ex cujus ædificiis restat unum, cum aliquot columnis, et cisternâ in quâ elephanti stabulantur."

Belon, who wrote about the same time, and was associated with *Gyllius* in these inquiries, observes, "Q'on voit les ruines d'un palais moult antique, que le vulgaire nomme le palais de Constantin. Le Turc y fait nourrir ses elephants, & autres bestes douces. But he is equally superficial and unsatisfactory upon every subject of antiquity.

Pancirollus (*Grævii Thesaur.* v. vii.) notices "Palatium" in the fourteenth region, but does not attribute it to any emperor in particular. "Ita appellatur principis habitatio, quia Augustus in Palatino monte habitabat."

Prince *Cantemir* (b. iii. p. 98) mentions these buildings under the common name of Balât, or Παλατιον, but judiciously treats as erroneous the tradition of their having been erected either by Constantine the Great or the famous Belisarius. The great diamond now worn by the sultan was found amongst the ruins, in the reign of Mohammèd II. by a poor boy.

Amongst the successors of Constantine, few contributed more to the embellishment of his imperial city than Julian, who, from his love of literature, is said by *Zosimus*, l. iii. to have added a library to the palace. *Ammianus Marcellinus* observes (l. xxii. c. 9), that he left Constantinople "incrementis maximis fultum." *Gibbon*, *R. H.* v. vi. p. 509, 4to.

considerably above the battlements, with three large apertures for windows. Ascending the seventh hill, now a Greek cemetery, the vast walls and towers of the imperial palace (*tekir serai*), extending for several hundred yards, appear in front. Ample spaces are in many parts perforated through the lofty walls, and it is evident from internal vestiges that the ancient structure rested upon them. At the farther end rises, from a more elevated site, the palace of the emperors, as the Turkish name imports, and which tradition, received in the time of Gyllius (1545), had long attributed to Constantine, now remaining much as he describes it. It is an oblong square of unusual height, proportioned rather as a tower, with four stories and tiers of windows, the marble frames of which are yet seen. Of the columns the greater part is sunk into the ground, the polish is worn away, and the carved capitals filled with lime. The heads of the arches on the outside are ornamented with a bordure, consisting alternately of pieces of white marble and porphyry about six inches square. This seems to be the prototype of a very common ornament which the Turks paint on their mosques. Indeed the whole of this last-mentioned structure will appear to an intelligent observer rather as the work of Constantine Paleologus, in the fifteenth century, than of Constantine the Great, although, without doubt, occupying the site and retaining the name of his original palace.

Eyüb^h is a village without the walls, most pleasantly situate near

^h *D'Ohsson (Tabl. de l'Empire Ottom.)* gives two views of the sacred mosque at Eyüb. He has likewise selected the cemetery as the most striking specimen. Those at Scutari are more extensive and *picturesque*, if such a subject will admit of the idea. The mosque is described t. i. p. 305, 306.

About two miles from Eyüb and the walls of Constantinople are vestiges of an immense fortification, consisting of rude tumuli and a vallation, probably that which was thrown up by Moslemah the Saracen at the second siege by the Arabs, during the reign of Anastasius, in 716—718. *Gibbon's Rom. Hist.* v. x. p. 8, 8vo.

the harbour. It is so called from Eyùb, or Job, the standard-bearer of Mohammèd, who was killed in the first siege by the Saracens. The conqueror of Constantinople discovered the place of his sepulture by a revelation, and erected a mausoleum and mosque, where are now deposited the sword with which the sultan is invested (a ceremony analogous to coronation), and all other reliques of the prophet but the fanjàk sherife, which is kept in the seraglio. It has been several times lost, but is preserved by this expedient without a miracle. A small piece is cut off from the original, and sewn to an ensign of the same colour, which is renewed as often as necessary. Adjoining are several palaces of the princeesses of the imperial family (bey sultàn); and the present empress-mother has lately completed her sepulchral chapel, which is a beautiful specimen of modern Greek architecture, reconciled to the Saracenic taste. The marbles are exquisite.

In a rich valley beyond is a delightful retreat much frequented by the sultan on days of gala. The site having been once that of paper-mills, occasions the present name of Kiàtchanàh. It was first laid out about the beginning of this century by Ahmèt III. upon a plan communicated by the French ambassador at that time resident. We are surprised to see Fontainebleau transported into Thrace, and instead of the myrtle in the wild luxuriance of nature, and odoriferous shrubs without cultivation, to find the sweet waters, as they call the Belgrad rivulet, confined in a straight and narrow channel between a formal avenue of low trees, or forced to tumble over flights of white marble stairs into band-boxes of the same materials.

When a concourse of people is here assembled, to survey them from one of the hills is extremely amusing. An European crowd, especially when unenlivened by females, is a dull spectacle, as you look over acres of black hats; but the infinite variety of Levantine

habiliment, and the gay tints of their turbans, afford us a view brilliant and various in the extreme.

The kiosques, or banqueting houses, resemble each other very nearly; gaudy paintings, grotesque roofs, and Chinese arcades, compose all the architecture, nor has this any peculiarity.

Returning on the Galata side of the harbour, an object worthy observation is the mosque of Piali Pasha, visier to Suleyman, which is unique in its plan, being divided in the middle by an arcade with columns, and having three equal domes under each division. As the sultan his master was at the same time engaged in building his superb temple, the prudent visier displayed his piety without either imitating or attempting to rival it.

Farther on is a palace on the brink of the harbour, which, from the extraordinary brilliancy of its internal embellishment, was called *Ain Alèh Kavàc Serai*, or the palace of mirrors. When Ahmèt III. had recovered the Morea from the Venetians, and they again solicited his forbearance or friendship, sumptuous looking-glasses, the most perfect of their manufacture, were sent as presents, and this residence adapted to the reception of them. What was the wonder of its day, was in time overwhelmed by dilapidation.

A very absurd prejudice prevails respecting the private property of deceased sultans; their women are immured for life, and their palaces, however gorgeous, are condemned to a most sacred appropriation, and being left uninhabited, become a kind of mausoleum, till they have yielded to a gradual decay, and a new edifice, the work of some future prince, rises from the ruins. It was here that the cession of Crimea to Russia was ratified, so injurious and so disgrace-

ful to the Ottoman power. Certain restorations, but in an inferior style, have been made by the present sultan.

On the hill above a very populous village (Hafsîm Pâsha) an inclosed down, of greater verdure than its vicinity can boast, spreads for a considerable extent. The Turks have given it the name of Okmeydan, the arrow-field; and it serves for the manly exercise of archery, in frequent exhibitions of which the emperor not only presides, but is usually superior to his competitors. The bow differs much from that of ancient Gothic shape which is used in England; it is made of horn, bent backwards, and has the elegant contour which we have so often admired when attached to the statues of Diana or Cupid.

The plan of conducting this amusement varies likewise from our own; for distance is the criterion of superiority, not the striking a mark. Small white stones commemorating extraordinary feats are dispersed about the plain, and some of them record the prowess of the royal arm. In the kiosk the victor's bow and arrows are suspended in triumph, with encomiastic verses in gilt letters. No poets are more happy in terse epigrammatic compliment than those of the Turkish court. To compose verses extemporaneously and with elegance is an envied accomplishment, liberally bestowed by nature on Asiatics, and cultivated in Constantinople with every advantage of instruction and emulation.

In order to form an adequate idea of the effect of the Ottoman capital in a grand view of Asiatic landscape, which has a character evidently discriminated from that we are accustomed to admire, few points are more favourable than those which are commanded by sailing from the sweet waters to the seraglio. On the right is an unin-

interrupted view of the whole city with the side presented to the harbour from the great wall to the farthest extremity, a scope of several miles. Each of the seven hills is discoverable in grand succession, crowned by mosques of gigantic dimensions, and the intervening declivities are clustered with habitations, and streets on terraces. Approaching from the sea of Marmara five only are seen.

To some spectators the great similarity of construction, and the almost infinite repetition of small cupolas, unharmonising with the expanse of the domes, as they abound on cloisters and baths, may present a tiresome monotony. Yet the flatness of them diminishes in a great degree that unpleasing predominance of effect produced by the elevated rotunda in Italian cities. When I have viewed the whole of Rome from the Tarpeian rock, or the Montorio, I could not forbear comparing the dome of the pantheon, which is that of S. Sophia on a smaller scale, with those surrounding; nor could the majestic elevation of St. Peter's divert my admiration from the true simplicity of a spherical temple, which so decidedly marks the antique.

The ships of war are moored together on the opposite shore, and form a respectable navy in size and appointment, rather than from number. Those of commerce are stationed nearer Galata; the water is literally peopled with boats, and the whole, as a maritime scene, is rarely equalled. The harbour is nearly half a mile broad.

An idea of peculiar magnificence is annexed by the Turks to the explosion of gunpowder, of which they are very lavish. Every time the sultan or capudàn pasha appears on the harbour or the Bosphorus, he is received with a general salute from each ship of war; and the winding shores re-echo, daily at least, with volleys from their ponderous cannon.

The harbour is the paradise of aquatic birds, which, as if presuming on the perfect security they enjoy from the religious scruples of the Turks, hover round in flocks. During the colder seasons the number and variety of them is scarcely credible. They light on the loaded boats of grain, and feed without interruption, as I have been informed; but I have seen turtle-doves, which they venerate, indulging without restraint.

Of the European environs of the capital little can be said in praise: they exhibit, in general, bare, sterile ridges, without verdure; for cultivation is partial, and horticulture is almost unknown. Within a mile of the suburbs, its gorgeous fanes rise as from a desert at the call of a magician, and the beautiful chiftlik, or country seat, of Daoot Pashà, flourishing amidst a dreary waste, confirms the idea of his residence there.

SECTION VIII.

GALATA—HISTORICAL SKETCH—PRESENT STATE—PERA—CORPS
DIPLOMATIQUE—DRAGOMANS—SOCIETY AT PERA—TANDOUR
—PORTERS—MEDRESSEH—MEVLEVEH DERVISHES—CEREMO-
NIES AND MUSIC—PRINCES' ISLANDS—PROTE—ANTIGONE—
KALKE—PRINKIPO—MONASTERIES—RETURN OF THE SULTAN
BY WATER.

THE city of Galata rose under the auspices of the Genoese republic, from the connivance rather than the encouragement of the Greek emperors. Justinian included the opposite village of Sycæ, or the Fig-trees, within the jurisdiction of the capital, as its thirteenth region^a. In 1261 certain Genoese merchants obtained a right of settlement, and the privilege of being governed by their own podestà or chief magistrate, subject to the empire^b. As they increased in commercial consequence, they were involved in a war with Cantacuzene, and from Michael Paleologus extorted a licence to surround their city with a strong wall, which was completed in 1348. Four years after, they defeated the navy of the Greeks and their Venetian allies; and had not petty contests for superiority amongst themselves occasioned delay, might have become masters of the imperial territory. In the last siege of Constantinople, their unextinguished jealousy of the Greeks induced them to give a covert assistance to the operations of Mohammèd II.; and it is observed by Gibbon, "that

^a It was called Sycodes, or Sycæ Justinianæ. *Gyllius*.

^b *Gibbon's Rom. Hist.* v. vi. p. 156, 280.

the colony of Galata awed the capital, and navigated the Euxine, till it was involved in the final servitude of Constantinople itself."

In 1446, the walls, with their twelve gates, were completely repaired, and the citadel, or tower of Christ, first built by Anastasius, raised to double its former height, which, beside a very lofty conical roof, exceeds 140 feet^c. As it crowns a hill, the elevation is extraordinary. The Turks use it only for the purpose of sounding the tocsin, or great drum, in case of fire, to the ravages of which it yielded in the conflagration of 1794, but has been since improved as a prospect room, by the present sultan.

Galata is at present the residence of many merchants of all nations, and the narrow streets are formed by shops and magazines for articles of European commerce. The circuit incloses four miles. Its pretended jurisdiction is claimed by the Venetians, whose ambassadors are styled "bailo," and whose public entrance through the gates is attended with a ceremony of presenting the keys. The lover of Gothic antiquity will discover with pleasure escutcheons of arms, and inscriptions in that character, placed against the walls^d. Imperfect remains only are now seen of the Genoese fort, from which the chain was drawn across to the Seraglio point, during the sieges which happened in the reigns of Leo III. Michael II. and Constantine the last.

^c The tower of Galata was taken by the French, and the boom forced by the Venetians, previous to their siege of Constantinople. *Gibbon's Rom. Hist.* v. vi. p. 152.

P. Gyllius (l. iv. c. 11) recounts as originally existing at Sycæ the temples of Amphiaræus, of Diana Lucifera, and of Venus Placida, besides a spacious theatre, built as all those in Greece against an acclivity, and the forum of Honorius.

^d One of these inscriptions imports that the walls were repaired by Maruffus Baldasar, prætor, 1446, with his armorial ensigns.

The great suburb called Pera^e stretches, for more than two miles, along the summit of a lofty hill. The streets intersect each other, are ill paved, and irregularly built. This quarter has been long assigned to the corps diplomatique for their winter residence, who are sent by the following nations. By the Porte no difference is made between the rank of ambassador and envoy. France claimed the precedence in point of more ancient alliance, but the present minister of the republic is styled envoy. England sends an ambassador, as did Holland under its former government. Venice deputed a bailo, the most lucrative of similar appointments; and the court of Vienna an internuncio, who consider themselves as of the superior order. The envoys are those from Russia, Sweden, Spain, Prussia, and Naples. By his court the former is supported in extraordinary splendour.

At the Porte no levees are held for foreign ministers. On their arrival they have each his audience with the visier and sultan, but on their departure with the former only. During the whole of their residence all business is transacted by memorial and confidential message, which are presented on Thursdays, the divan day, by the senior drogoman of each mission; but should any matter of more moment arise, a private meeting is arranged between the minister and the reis effendi, at a kiosque called Bebeck ferai, on the Bosphorus.

The privileges of the corps diplomatique are great; and the gross affront of confining the Russian and Imperial ambassadors originates only in the consideration of their being the natural enemies of the Ottoman power. In the present more refined state of Turkish politics it is probable that such an expedient will not be repeated.

^e Pera dicitur a trajectu Brenni ducis Gallorum. *Du Cange Const. Christian.* l. i. p. 67. It was likewise called by the Turks "Bey oglu," as having been the residence of Alexius Comnenus, the Greek prince, who was supported by Mohammed II. after the taking of Constantinople.

For transacting business of all kinds with the natives, dragomans, or interpreters, are indispensably necessary, the number of whom, in some of the embassies, exceeds thirty. To these a *barât*, or privilege for life, with an additional protection for two servants or assistants, are granted by the Porte, subject to the nomination of the principal of the embassy. The greater number of these were formerly stationed in different parts of the empire, for the convenience of commerce, but for many years past, both the office and the qualifications of an interpreter have been waved, and the privilege is purchased by rich Greeks, to screen their persons and property from the hand of rapine, and the ruin effected by that species of robbery called the "*avanîa*," which has been before incidentally described. To commercial men the exemption from port duties is a desirable object, as well as the sharing of every immunity appendant on the nation to whom they are attached. By the gradual abuse of these powers the jealousy of the Turkish government has been long awakened, and they perpetually infringe on liberties sanctioned by their own capitulations, with a view to curtail them in every article. Immediately on the last peace the empress, in order to conciliate the Greeks, filled every port in the Archipelago with consuls of that nation; the scheme was obtruded to too great an extent, and the Porte peremptorily insisted that no *râyah* should be deemed capable in future of bearing that office.

Of the dragomans stationary in Pera most are descendants of Venetian families, who have been so employed from the earliest establishment of the embassies. The German and the French (under the old government) have established a seminary of young men (*Giovani di lingua*) of their own country, to supply vacancies as they may happen; a plan which candour must allow to be replete with beneficial effects.

It is truly singular with what precision many of them can command fluency in seven or eight languages; and Pera may well be compared with the tower of Babel for number, and sometimes for confusion, of tongues.

The corps diplomatique, taken generally, live with great expence, and magnificent suites, and their palaces, particularly those of Venice, France, and Sweden, are sumptuous, and delightfully situated. In the winter, and during carnival, the gaiety of their society is more apparent; but in general, though the companies are large, conversational intercourse is burdened by etiquette, and the shackles of ceremony are seldom forgotten.

Amongst the other inhabitants of Pera there is nearly an equal mixture of European and Oriental manners. The men almost universally wear the dress of their own nation, but the ladies blend the French fashions with the Greek, and produce a style by no means ungraceful. The coiffeur is generally resembling of the latter nation; the hair falls in ringlets over the forehead, and in braids low behind, and on the crown they wear a cap of white cloth, with a large tassel of pink or blue silk, bound round with a small turban of flowered muslin. A very favourite ornament with them are chains of fine gold, connected in bracelets, or worn over the neck. Their jewels are hereditary and unalienable, and are frequently shown as having been first set in the time of the emperors.

The best rooms in their houses are those nearest the roof, which are spacious and lofty, but unaccommodated with fire-places; most of them have fofas. During cold weather they place a table in the midst, which they call a tandoor, under which is a pan of burned charcoal; the whole is then covered, not only with a very large counterpane, but a blanket, and the mixed company of ladies and

gentlemen repose around it, completely enveloped to the chin. When I was first introduced to such a party, and invited to a place amongst them, I was forced to stifle a smile at their grotesque appearance.

A stranger will be greatly surprised to hear men crying water for sale in the streets, which they carry in bougets of leather;

Ubi venit vilissima rerum

Aqua.

HOR. EPIST.

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but more so to observe the Armenian porters, who exceed all that Buffon says respecting the strength of a man, considered as an animal. Sixteen of them, with their arms interlaced, form an almost incredible phalanx of strength, and frequently bear, against the long and steep acclivity from the quay at Galata, a cask of wine suspended by a pole, the weight of which distributed between them, requires each individual to support three hundred pounds.

A college, for the education of youth who are transplanted into the seraglio, situate in Pera, is called the Medressèh, and regulated by the capy bashi. This institution was founded by the famous visier Djèn Haly Pashà, for the sons of any Turk who chooses to dedicate them to that service, out of whom the sultan, at his annual visit, makes his election. The more ingenious are instructed in islàm, and the sciences it deems lawful, and the more athletic and active in the military exercises of the sabre and gdirit. The establishment includes more than five hundred of the most promising boys of the capital.

The monastery of the dervishes of the order of Mevlevèh is an object well worthy examination, and easily inspected even by Franks,

who are rigorously excluded from attending any other kind of Mohammedan worship.

There are thirty-four orders of religious, whose monastic austerity resembles that of the monks and hermits in the Greek or Roman churches. Hadji Becktash, in 1563, was the institutor of the Itinerants, from whom the other orders have sprung. Mohammèd IV. endeavoured their suppression without effecting it^f.

The Mevlevèh dervishes perform weekly a public worship, which consists of dancing and turning on one foot with incredible rapidity, whilst a red-hot iron is held between the teeth. Totally exhausted by pain and fatigue, they fall to the ground in a senseless trance, when they are removed to their chambers, and nursed with the greatest care, till their recovery enables them to repeat so severe a proof of their devotion. In this ceremony they are accompanied with the softest music, produced by the nèh, or traverse flute, the fantoèr, or psaltery, and the tamboèr, or guitar. At sun-set they are sometimes seen sitting under the shade in the Campo de' Morti, and their wild enthusiastic notes have so much sweetness, that I have ceased to listen to them with regret^g.

^f *D'Ohsfon Tabl. de l'Emp. Ottom.* t. ii. p. 311.

The howling or barking dervishes, are so called from their rapid and incessant pronunciation of "ullah-hoo!"

^g In 1691, Prince Cantemir, having made the Turkish music his study, composed a treatise upon it, dedicated to Ahmèt III. which is become very rare. To him the Turks owe the adaptation of their airs to notes, many of which are now popular amongst them. The notes were described by numeral characters, as was the mode of the ancient Greeks, the Romans, and the Italians, before the discovery of musical points by Arezzo, and the subsequent invention of the notes now used by Giovanni Muria Perugino. They have both tones and time, with intonations, being more rich than the Europeans in semitones

The Turkish scale, in common with others, comprehends twelve semitones, which they divide into minor tones, whence results that sweetness of melody by which they are so much delighted, and which leads them to disparage the greater harmony of European music. They reject notes, depending entirely on memory, but are, notwithstanding, guided by strict rules of composition, according to their own musical theory. Nothing surprises them more than to take down in notes the air they are playing, and to repeat it after them.

Many well educated Turks learn music for their private amusement, though they never perform but in very select companies, or in their own harèm for the entertainment of the ladies. The vocal music of the lower orders is extremely uncouth, and the expression is always that of desperate love; as wine is forbidden, convivial songs are unknown.

From the Campo de' Morti, the Princes' islands close a most enchanting prospect; and though twelve miles distant, are clearly conspicuous^h. They are four in number; and their situation may be described to an English reader by supposing the isle of Wight, as

and melody. M. Guys has been misinformed when he asserts that "they have no musical theory;" and *Neibbubr* (*Voyage en Arabie*, t. i. p. 142) has erroneously said that they think themselves dishonoured by the practice of music.

The military music consists of harsh hautbois sounded in unison, and many drums of different sizes. Bands of these are retained by the grandees, in proportion to their rank. The number of each instrument in concert ascertains the pretensions of their master. *Toderini sulla Lett. Turchesc.* t. ii. p. 238.

^h *P. Gyllius De Bosp. Thracico*, l. iii. c. 4.

Insulæ Propontides, or Suburbanæ, described in the tenth book of the geography of *Artemidorus*. Dæmonesi, another name for these islands, is derived from that of a man, according to *Aristotle*.

seen from Portsmouth, to be divided into four parts, each of them being closely contiguous to the other.

Protè, the first of them, is heathy and uncultivated, and nearly three miles round. Its port is now filled up, and the town, with two monasteries, is destroyed. This island has two summits, one verging to the north, and the other to the opposite direction. Two large cisterns, once belonging to the convents, are still to be seen.

Between the north and south are the islands of Platys and Oxya; the latter of which is a sharp rock, higher than the level of the hills at Constantinople, and abounds in oysters of a delicate sort.

Antigoneⁱ is almost as desolate as Protè, and consists chiefly of abrupt cliffs, which are profusely decked with arbutus, rose marine, and the lada, or gum festus, from which the ladanum is collected. On a summit are considerable ruins of the arches and dome of a large church.

A mile farther is Kalkè, anciently Chalcitis^k, so denominated as being a rock of copper ore, held, during the early ages, in the greatest estimation for the quality of the metal. Of the brass a statue was preserved in the temple of Apollo at Sicyone.

By the Turks the mine is totally neglected; but such neglect of the native riches of their territory can prevail with a people whose characteristic trait is avarice. The gold mines of Macedonia and Thaso, and the silver, which is known to be so abundant in Phrygia

ⁱ Panormus. *Zenaras*.

^k Menippus in *Periplo Bithyniæ*.

Stephanus Byzantinus calls Chalcitis Demonesus, "which has copper, borax, gold, and coranarium, much used for collyria for the eyes."

and the Troad, in fact, all the mineral wealth which might be found throughout the whole empire, contributes little to the enriching of the state, or of individuals. Ignorant in the extreme of mechanic arts, it would be necessary for them to employ their subjects, in whose honesty they could not confide; and they prefer the possession of so much treasure useless and unapplied, to the hazard of being defrauded of the smallest part of it.

Gyllius mentions that heaps of the scoria of copper and borax were to be observed in his time, and conjectures that if the shores were examined, the gold mentioned by Aristotle might be discovered.

In the island of Kalkè are three large monasteries, which, under the patronage of the Greeks of rank, are still in a flourishing state, not so much with respect to numbers, or discipline of the religious, as the perfect repair of their convents. The delightful temperature, the prospects, of endless variety and interest, and more than all, the absence of the Turks, are sufficient inducements to many Greeks of quality to inhabit the comfortable apartments found in these buildings during the spring and summer months.

The method of assembling the monks and villagers to prayer is singular, and adopted by the Greeks, not only in every part of the Turkish territory, but in the more independent provinces of Wallachia and Moldavia. As a good Ottoman holds the sound of bells in abomination, it is supplied by suspending a piece of wood, cut in the shape of a losenge, and several feet in length, which is played on by two hammers, and produces a loud and varying noise, perceptible at a great distance. Belon mentions, that in his time, some of these instruments were made of iron, but that the Turks soon prohibited their use.

The Abbè Sevin, in 1729, visited these monasteries in search of manuscripts, and though he found more than two hundred, none had more than thirty leaves together without mutilation¹.

From the hill on which the monastery of the Holy Trinity is situate, a sea view, terminated by the whole sweep of Constantinople and the opposite shores, presents itself, particularly under the setting sun, with a sublimity exceeding verbal painting, or the powers of the happiest pencil. It is indeed that combination of landscape which the world through so many ages has agreed to admire as unrivalled.

Near the largest monastery of the Panagia, the English visitant will remark the tomb of Sir Edward Barton, who was the first ambassador to the Porte, sent by Queen Elizabeth, and who died there in 1597.

Prinkipò is the largest island, and the most distant, verging towards the gulf of Nicomedia. It has likewise its convents much resembling the others in plan and beautifully elevated situation, and has the farther advantages of a more populous village, cultivated fields, forest scenery, and vineyards. But forests, according to the English idea, do not exist in this island, nor on the contiguous shores of Anatolia; pine groves of great extent are not uncommon. A custom prevails of setting these on fire, during the hot months, from which two kinds of profit are derived, charcoal is made, and the grass for casual pasture is improved, but the picturesque is universally sacrificed.

It was proposed by Djìn Hali Pashà, the impetuous visier of Ahmèt III. at the beginning of this century, to confine all the Eu-

¹ *Mem. Acad. Insc.* t. vii. p. 339.

ropean ministers to residence upon these islands, instead of at Pera, which they resisted with success^m.

With greater liberality and usefulness, Raghìb Pashà, the visier of Mustafà III. the father of the present sultan, projected a lazaretto in Antigòne, with the humane view of affording an asylum to those infected with the plague, and that its ravages in Constantinople might be lessened. His death in 1765 prevented this salutary scheme. It might have been an attempt equally hopeless and laudable.

A projecting point, about midway to Constantinople, breaks the view very picturesquely. It is now called Fanàl baktshè, and had a palace, at present entirely dilapidated. On the same spot was once placed an heræum or temple sacred to Juno.

The singular effect of an evening scene, when returning from the Princes' islands to Constantinople, made a lasting impression on my mind, and often recurs to my imagination.

As the sun had set about an hour, the whole air was replete with a species of small phosphoric fly, the corruscations of which were so sudden, and so quickly repeated, as to resemble electric sparks. The sultan was on his return from Buyùk dereh. He was sitting in his barge of state, of twenty oars, worked by bostanjis, with their chief at the helm. Others little inferior in splendour followed in procession; and what added much to their gorgeous appearance was, that as the oars were lifted, the water was perfectly micacious, and they appeared to glide over a sea of liquid gold. The cause of this curious circumstance I leave to naturalists. There is much grotesque

^m Sir J. Porter's *Observ. on the Turks*, p. 151.

taste displayed in the shape of these barges, which is sometimes that of a dragon, the head and tail being covered with burnished gold.

Shakespeare's strong description of Cleopatra's barge is almost realised in those of the Turkish sovereign.

"The barge he sat in, like a burnish'd throne

"Burnt on the water."

ANT. AND CLEOP. Act i. Scene 2.

SECTION IX.

THE BOSPORUS—PALACES OF SULTANAS—ANECDOTE OF THE PRINCESS BEY KHAN—HOUSES OF GREEKS AND ARMENIANS—OPPOSITE CASTLES—BUYUK DEREH—SUMMER RESIDENCE OF AMBASSADORS—BELGRAD—GREEK WEDDING—TEMPLE OF JUPITER URIUS, AND CASTLE ON THE ASIATIC SHORE—CYANÆAN ROCKS—SCUTARI—TURKISH BURYING GROUNDS AND CEREMONIES.

THE Bosphorus^a is a narrow sea dividing Europe from Asia, and connecting the Euxine with the Propontis, now called Marmora. In the broadest part it does not exceed three miles, and frequently not

^a *Petri Gyllii De Bosphoro*, l. iii.

Hudson Geogr. Min. t. iii.

“Infanientem navita Bosphorum

“Tentabo.”

HOR. l. iii. c. 2. v. 30.

The contrary currents, and the imperfect state of navigation amongst the Romans, render the epithet “infaniens” sufficiently intelligible.

“Parum naturæ repugnantis intervalla et tanquam in dissociatione germanitas concors. Avium quippe cantus, canumque latratus invicem audiuntur. Vocis humanæ commercia inter duos orbes manente colloquio, nisi cum id ipsum auferunt venti.”

Plin. Nat. Hist. l. vi. c. 1.

Dionysius Byzantinus wrote Περιγηδης τε εν τω Βοδπωρω αναπλε in verse, which is mentioned by *Suidas*; and the same subject has afforded matter for one of the best poems extant in modern Greek, by *Senior Momars*, dragoman of the German mission. It is entitled “Βοσπορομαχια,” and was published about twenty years since.

A very interesting chart of the Bosphorus, with the ancient names of places historically ascertained, is given amongst the elucidations of that truly classical and elegant work of *Abbè Barthelemy*, the *Voyage of the younger Anacharsis*.

one, and the length from the mouth to the Seraglio Point is somewhat less than fifteen. Nature has been particularly luxuriant in the disposition and formation of its shores. Huge mountains, broad scars, and wooded promontories, succeed each other with beautiful variety, and present scenes scarcely inferior to those in the straits of Messina, or the Hellespont. In cultivation no comparison can be drawn between them, as either shore is covered with continued villages and gardens, containing a population collectively equal to that of the capital. An enumeration of them might not be interesting; I shall therefore select only the more striking objects.

The navigation of the Bosphorus is as uncertain as that of the Hellespont, under the alternate dominion of the north and south winds, but it is occupied by innumerable boats of every description. It abounds in fish, particularly the red and grey mullet, the flying fish, the luphari, and the dentale, which are peculiar to it. The dolphins have been suffered to increase to great numbers, by the prejudice of the Turks, who will not destroy them, and are seen pursuing their gambols in packs, on the surface of the water. During the Rammezàn some thousand piastras worth of oil is nightly consumed in illuminations, which might be supplied at a cheap rate from these fish^b.

Near the European shore the fishermen have erected lofty stages, from whence they watch with unwearied patience for shoals of fish, of the approach of which the transparency of the sea enables them to give signals to people with nets. Scarcely a minute passes but flocks of aquatic birds, resembling swallows, may be observed flying in a lengthened train from one sea to the other. As they are never known to rest, they are called halcyons, and by the French "les

^b Dolphins were the device of the ancient Byzantines, and used on the reverses of their coins.

ames damnées ;”—they are superstitiously considered by all the inhabitants.

The villages on this side are chiefly owned by Greeks, Armenians, and Jews, but have Turkish names and jurisdiction. Being built close to the sea, they form a kind of maritime street, very narrow in general, as the protrusion of the Thracian hills allows but little space on the shore. After sailing by the grand arsenal at Tophanàh, the imperial palace at Dulmàh baktshèe (the melon garden) first attracts our notice ; it is, if possible, more grotesque and Chinese than any other, but a favourite residence of the present sultan. Near it stands a grove of cypress, where are found the trunks of many trees the circumference of which exceeds six feet.

Several palaces in this vicinity are appropriated to sultànàs, or ladies of the imperial race^c. As a matter of singular favour, I was permitted, in the suite of his excellency Mr. Liston (whose urbanity I can not sufficiently acknowledge^d), to inspect that newly built by Bey Khàn, the sister of Selim III. who had given her in marriage to his favourite, the pàsha of the Morea.

The cape of Scutari, with the clustered villages of Kufkungiuk and Stavros sloping from irregular acclivities, with their minarèhs and cypress groves, contribute to a most enchanting effect.

Close upon the shore of the canal, and projecting over a part of

^c The term sultana is purely European ; for sultan is indifferently applied to both sexes. They are the daughters of the blood-royal, not the wives of the reigning prince. The mother of the first born prince is called hassèkè sultàn, and the widow of the last emperor validè sultàn, if the present sovereign be her son. The princes of the blood-royal, as well as the reigning emperor, are styled sultàn.

^d “ Hoc tribuisse parum et non tribuisse scelus.”

it, this specimen of Turkish architecture in the first degree of embellishment is constructed, with a front extending more than three hundred feet, and entirely of wood. The eye is in some measure prepared for the profusion of ornament with which it is satiated on the inside, by external decoration, rich in the most gaudy colours, gilding, and resplendent brass.

As in all Turkish houses the habitable rooms occupy the first floor, after ascending we entered the grand saloon, 180 feet long, but not proportionably lofty, out of which are communications with many state chambers in their choicest taste. Simplicity or science of ornament is not understood by them; for all that they attempt is brilliancy produced by a quantity of colours and gilding. In the inlaid compartments the designs, though regular, are clumsily conceived, and the perspectives (probably for want of practice, or the prohibition of their law) are below criticism. But it must be allowed that in their ceilings there is somewhat to admire, the intersections being studded with fantastic rosettes. In one of the rooms, the sun is curiously represented, by many luminated radiations, on a large scale. In the carving of the marble basins for the fountains and baths, the statuary, either in design or execution, is by no means contemptible.

With this sumptuous display, the whole would be incomplete without quotations from the Koràn, or panegyrical verses, frequently written in large gold letters in every room. In one built over the water with a grate through the floor that the ladies might amuse themselves with fishing, some lines are inscribed in praise of this retreat, which commence with this strong ejaculation: "O God! O God! what delightful place is this?" and at the close the poet informs himself and his readers, that it is a fish-pond; to which he adds his own name, and the date of his composition. The courts

behind the palace are designed for parterres, with fountains entirely of marble, giving coolness to kiosques of extreme lightness.

The sultana is about twenty-eight years old, very handsome, but corpulent. She had surveyed us through the glimpse of a blind, very properly called "la jaloufie," and gave orders to her favourite Abyssinian slave to do us the honours of her court.

We were re-conducted to the fishing-room I have described, where the compliment of coffee, conserves, and perfume, was a truly magnificent exhibition. The cups and spoons were of gold studded with diamonds, and a confection of exquisite flavour was offered, called the conserve of rubies, as well from the richness of the other ingredients, as that pounded rubies were a part of the composition. So capricious are their preparations in the confectionary art.

Adjoining to the palace is the house of the pasha, her husband, comparatively a very unassuming edifice, with a gallery leading to her apartments; for it is a point of etiquette, that the husband of a sultana should openly profess the homage of a subject, and wave the prophet's privilege of having other wives.

When the sultan announces his intention of bestowing a princess upon any of his courtiers, the favourite must repudiate all his former wives, dismiss his concubines, and prepare a palace, with a vast retinue, for her court. She has an absolute authority over her husband, as a badge of which she wears a small dagger, having the handle set with diamonds, which is the only dower the sultan gives her. The ceremony of betrothing is thus performed. The dagger above mentioned is delivered, with an order from the sultan to the bridegroom, couched in the following terms: "Princess, I give thee this man for thy pleasure, and this dagger for thy revenge." With these in his

possession, he approaches very reverentially her private apartment. As she reclines on her sofa, he makes three profound bows, one on entering, another half way, and a third at her feet, where he professes his passion, and the happiness to which he aspires. At these words she rises with disdain, without farther attention to him, and seizes the dagger, as if to punish him instantly for his rashness. He then draws the sultan's order from his bosom, kisses it, applies it to his forehead, and presents it to her. She reads, or pretends to read it, and, perfectly reconciled, exclaims, "The sultan's will be done." A splendid cavalcade then ushers her to the palace, which is prepared for her in the most superb style of eastern embellishment. She retires first; and certain it is that he is fain to creep in at the bottom of the bed, and submit to an acquiescence in custom so repugnant to the pride of the lord of an harèm. Should he commit an infidelity, or be guilty of any breach of contract, he is privately strangled, or at least stripped of his wealth, upon the least complaint of his consort to the sultan; and if he be exiled or disgraced upon political motives, it is not allowed her to follow him, but she is married to another. If he retains his influence, and is sent to a distant province, she is not permitted to attend him, but must keep her court at Constantinople, or in its vicinity.

A few months before our visit, the pasha was remanded to his government of the Morea, and his indulgent princess selected twenty-five of the most beautiful of her suite, whom she presented to him.

As we advance stands the village of Kooròo cheshmèh, in which are the houses of the Greek princes who are returned from their governments of Wallachia and Moldavia, with their numerous relatives and dependants, and those of the bishops.

By a kind of sumptuary law, no subject of the empire is permitted to paint the outside of his house of more than one colour, and that of the gravest hue. The following anecdote may evince the singular vanity of the Greeks, and how highly they estimate any privilege enjoyed only by the Turks. Abdul-hamid had been long indisposed, when a Greek, of no rank or fortune, offered a nostrum which restored that sultan to health. The grateful-monarch proposed to him to name his reward, when his sole request was that he might be allowed to ornament the exterior of his house according to his own taste.

Many of these sombre-looking edifices have sufficient magnificence within, nor is the mode of disposing or furnishing their apartments very different from that adopted by the richer Turks. The walls are of white stucco, sometimes relieved by numerous prints imported by the Franks; but paintings are seldom seen.

Amongst the princes and bishops the retinues are large, and what is deficient in external parade, is amply made up in the submissive homage of their domestics. Deacons are the menial servants of bishops.

The merchant, who passes a long day, from sun-rise to sun-set, fixed with crossed legs to his counter in the bazâr, and sordidly habited, no sooner arrives at his house on the canal, than he is received by his servants, dressed out in rich fatins and pellices, and is ushered to the females of his family, who wait his attendance at the evening repast, where the delicacies of a luxuriant climate abound, and native hilarity is indulged without interruption or restraint.

The houses of the Armenian merchants are scarcely less numerous,

nor is there much discrimination of manners between them and the Greeks, excepting what may result from the same customs adopted by a gay and a dull nation. By the Greeks, female society is held in more just consideration; for an Armenian gives to his wife or daughters the rank and employments of menial servants, and, more illiberal than the Turk, suffers himself to be attended by them in solitary pre-eminence at the table, from which they are excluded.

Midway of the Bosphorus^d stand two ancient castles, immediately opposite on the narrowest shores, where the Persians under Darius^e, the Goths, the Croisaders, and the Saracens, have at different times effected their passage. They owe their origin to the Greek emperors. That on the Asiatic side was rebuilt by Mohammèd I. the grandfather of the victorious Mohammèd II. who extorted from the ill-fated Constantine Paleologus a permission to found another on the European side, which, extensive as it is, was completed with extraordinary exertion in the space of that year which immediately preceded the fall of the Greek empire.

These castles have been called the "towers of oblivion," as they have long served for that rigorous species of confinement which ceases only in death, and are still used as a prison where the refractory janissaries are strangled. Both these fortresses produce a mean effect

^d *Herod.* l. iv. c. 87; *P. Gyllius De Bosphoro Thrac.* l. ii. c. 13; *Gibbon's R. H.* v. ii. p. 5, 4to. and v. vi. p. 472.

^e Mandrocles, by order of Darius, constructed a bridge of boats over these straits so ingeniously and of such strength that the multitudinous army of the Persians were enabled to pass over with ease. To record so signal and so transitory an event, Mandrocles composed and painted a large picture, with a votive inscription, which was seen by *Herodotus* (l. iv.) in the temple of Juno at Samos. *P. Gyllius, De Bosphoro*, l. ii. c. 12, gives the inscription.

in the view, from having sharp roofs instead of battlements; but the site of the Roomily-hissâr (European castle) is strikingly grand and romantic. The other covers with a village a low neck of land. Frequent fountains are seen on the shore, of the purest water, to which is attached one of the strongest and most ancient superstitions of the Greek church. They are called "ayasmâ," and to repeat certain prayers at stated seasons, and to drink deeply of them, is held to be a most salutary act of their religion.

At the village of Terapîa a very wide reach commences, extending more than four miles to the Black sea, and the first view is caught of the beautiful strand of Buyûk derèh. This spot for its amenity has been selected as the country residence of many of the corps diplomatique, who have houses on the plan of the east, improved by their own taste, and European accommodation. During the summer it is the resort of a very large and mixed society. The evening promenade by moonlight is one of the gayest scenes that can be imagined. Such an assemblage of different nations, so many groupes of elegant women, their theatrical air and dresses, the refreshing zephyrs, the placid surface of the sea, covered with the boats of Greeks serenading their mistresses, and the general harmony, all conspire to awaken the mind to sensations of complacency and enjoyment^f.

The headlands rising behind the village of Buyûk-derèh are of the richest composition; and if the hand of taste were directed to assist nature, and embellish this classic ground with temples, such as

^f Madame Genlis, in her story entitled "La Faërie de l'Art et de la Nature," has fixed the scene at Buyûk-derèh, but the description of Greek manners is over-embroidered and inaccurate; such as speaking of "their slaves," the patriarch attending a private funeral, and "the torch of Hymen being borne before a bride going to a Christian church." This last "ben trovato" is borrowed from M. Guys.

were once placed there, a more perfect landscape would scarcely have been produced by the pencil of Pouffin or Loraine.

Nor has the opposite shore features of a description less magnificent. The Giant's bed, as it is called, is a lofty mountain, and another beyond it is crowned by a large castle, which will remind those who have seen that of Dover, of one of the most majestic fortresses in England. At the western extremity of the village is a meadow and valley, which retires for a mile or two, in the centre of which is a bower formed by plane trees of incredible bulk. This spot is visited in the summer by the sultan, when he is entertained by charlatans and rope-dancers, in a style of the lowest buffoonery, a relaxation which he appears to enjoy.

In this meadow the croisaders under Godfrey of Bouillon were encamped for many months previous to the siege of Nicæa in 1097^e, when the emperor Alexius prohibited their nearer approach to Constantinople, a circumstance interesting to the lovers of Tasso, and of chivalrous lore.

From the aqueduct at the close of this valley the road leads for four miles through the forest to Belgrad, a village likewise honoured by the residence of ambassadors. The adjoining aqueducts^h, of vast

^e *Gibbon's R. H.* v. vi. p. 33.

^h 1. Batchekeuy has twenty-one arches, ten of which are twice as large as the others; the road to Buyük-derèh leads under a single arch. It is the most modern.

2. The long aqueduct of fifty arches, the upper tier one half the height.

3. Near the last mentioned, connecting a deep dell. It has two galleries over the arcade.

4. Burgàs consists of four large elliptical arches above and below, with buttresses perforated likewise with arches, two in the upper tier, and one in the lower. A gallery leads

extent, and the two lakes, at the head of which are immense mounds of massive masonry, the work of successive sultans, are objects of great curiosity.

Near these "bendts," as the Turks call them, is a kiosk, in a sequestered spot, now totally neglected and in ruins.

The forest of Belgrad is very extensive, stretching along the coast of the Black sea for nearly a hundred miles. The chestnut, oak, and platane, are the more frequent and beautiful trees, which spread their umbrageous branches far and wide. Roses, myrtles, and the arbutus, are amongst others with which nature has so liberally decked these woodland scenes. In these deep recesses the wild boar and wolf are frequently taken, or killed, by the Greek villagers, who are principally employed in the chase, as game of all kinds is abundant and excellent, particularly the red-legged partridge, the becca fica, or ortolan, and a large species of woodcock, called beccaccia.

It is dangerous to repose under a shade so apparently delicious; for vipers are innumerable and noxious, and the unceasing shriek of the wood-cricket is the most wearisome of all continued noises.

"Sole sub ardenti resonant arbuta cicadis."
VIRG. ECL. ii. 13.

Nor is this the only tiresome noise. During the spring, at twilight, innumerable frogs (the "*ranæ palustres*" which Horace execrates) are heard croaking incessantly from the great bendt, a lake,

over the lower tier, as in all those that are double. It is 440 feet long and 107 feet high, and is said to be superior to the Pont du Garde at Nîmes by M. *Guys*, v. iii. p. 6.

All these, as now seen, appear to have been restored, if not originally built, by Sulleyman I. and his successors.

nearly a mile distant from the village. The ceaseless sound is louder than of a large rookery, and much more harsh and dissonant.

The village of Belgrad is embosomed on all sides in a thick grove, and is now so much less than the paradise described by Lady M. W. Montague, that it is only one of the finest forests in the world.

The site of her former residence is now shown in a desolated field: indeed none of the houses are built to last a century; and that of Sir Everard Fawkener (who came many years after Mr. Wortley) is hastening to decay. Belgrad is the residence of many families connected with the different missions during the months of spring and autumn, but the intermediate season, for which various causes are assigned, is extremely insalubrious.

At the fountain Lady Montague has so picturesquely described, it is amusing to see the Greek females, on a feast day, assembled to draw water, and habited in their gayest attire. The form of the amphora, or pitcher with double handles, and the whole attitude produced by their manner of bearing it on their shoulders, are strong vestiges of the antique. Their dances with garlands, and their rude music of the lyre, zamboona, and meskàle, transmit the customs of the most distant ages to our own days.

I was present at a marriage ceremony between two Greek peasants, the servants of the Prussian envoy. The procession was led on by a dance of men holding each other by the hand, and animated by the loud and rude tones of a tabor and pipe; the first man waving a small flag. The betrothed were supported, each by two men, and distinguished by the richness of their habits, their hair being profusely decked with long shreds of gold tinsel, which was spread so thickly

over the face of the bride, that it answered the purpose of a veil. The hands of each were joined by silver clasps, and garlands. When all were ushered into the saloon, where the papas had prepared his consecrated furniture, after loosing the clasps, and reading the Greek service with much expedition, the typical union was performed, by placing paper crowns, very finely gilded, on the heads of each, which were severally interchanged. The lady of the house then standing between them, laid her hands on the crowns during a short prayer, when the papas applied a seal five times to the bride, intimating that those parts should be sacredly appropriated to the husband; benedictions and incense were then freely dispensed, and all the relatives of either sex kissed them both on the temples. They were then conducted into the drawing room, seated on the sofa, and treated with great respect, and the usual refreshments, of which all their attendant friends partook. During this compliment, small presents were deposited in the lap of the bride, who appeared to be much oppressed both by the honour and the fatigue; while roses tied up with tinsel shreds were given in exchange, and this address—"Go and do likewise!" A bridal hymn was then sung, in which the papas was assisted by some boys, and the people receiving them at the stairs, another procession round the village concluded this fête, in which the ancient precedent had been religiously followedⁱ.

Returning to Buyùk-derèh, the European shore becomes craggy and broken, and at the mouth of the canal, and near the Cyanean rocks exhibits strong marks of volcanic violence, such as might authorise a conjecture that the intercourse of the two seas was so made. The points of these rocks, called Symplegades, occasionally disappearing,

ⁱ *De la Valle*, p. 161 to 168, gives a lively description of a marriage between Greeks of higher rank, in which he notices the display of the bridal furniture, and the supper, &c. Many of those ceremonies are now become obsolete.

supplied the poets with a fiction that they floated on the surface of the sea. Two of them only are now seen; and a votive altar placed on the almost inaccessible summit of that on the European side is called, by a vulgar error, Pompey's pillar^k.

On the Asiatic shore, passing Baron de Tott's diminutive fortifications, we reach the castle so conspicuous from Buyùk-derèh, which was built on a site originally that of the temple of Jupiter Urius^l.

^k The small round altar called Pompey's pillar is ornamented with the caput bovis, and festoons, and inscribed with the name of Caius Cæsar; and *Gyllius* conjectures that a column was there erected upon the ancient altar of Apollo as its base.

^l A marble discovered there has an inscription imperfectly transcribed by *Wheler* and *Spon*, and more correctly given by *Chishull*, *Antiq. Asiaticæ*, p. 59. It is subjoined, with farther emendations.

ΟΤΡΙΟΝ ΕΚ. ΠΡΥΜΝΗΣ ΤΙΣ ΟΔΗΓΗΤΗΡΑ ΚΑΛΕΙΤΩ.
ΣΗΝΑ ΚΑΤΑ ΠΡΟΤΟΝΩΝ ΙΣΤΙΟΝ. ΕΚΠΕΤΑΣΑΣ.
ΕΙΤ. ΕΠΙ. ΚΥΑΝΕΑΣ ΔΙΝΑΣ. ΔΡΟΜΟΣ ΕΝΘΑ ΠΟΣΕΙΔΩΝ.
ΚΑΜΠΥΛΟΝ. ΕΙΛΙΣΣΕΙ ΚΤΜΑ ΠΑΡΑ ΨΑΜΑΘΟΙΣ.
ΕΙΤΕ ΚΑΤ. ΑΓΑΙΗΝ. ΠΟΝΤΟΥ ΠΛΑΚΑ ΝΟΣΤΟΝ ΕΡΕΤΝΑ.
ΝΕΙΣΘΩ ΤΩΔΕ ΒΑΛΩΝ ΨΑΙΣΤΑ ΠΑΡΑ ΞΟΑΝΩ.
ΩΔΕ ΕΤΑΝΤΗΤΟΝ. ΑΕΙ ΘΕΟΝ. ΑΝΤΙΠΑΤΡΟΥ ΠΑΙΣ.
ΣΤΗΣΕ ΦΙΛΩΝ ΑΓΑΘΗΣ ΣΥΜΒΟΛΟΝ ΕΠΙΛΟΙΗΣ.

Urion in clamato Jovem comitemque ducemque

Navita, cum ventis pandere vela parat.

Sive ad Cyaneas immani in vortice petras

Tendat, ubi horridis æstibus unda fremit;

Sive iter Ægæi scopulosa per æquora tentet

Tutus, ubi huic statuæ liba sacrârit, eat.

Huncce Deum hîc posuit lætabile nautis signum

Præsidiumque Philo, filius Antipatri.

This marble is said to have been brought to England, and found in the collection of Dr. Mead.

This castle, and another corresponding to it, were certainly erected by the Greek emperors, to protect the straits. There is now neither inscription nor date, but the letter M very largely carved, which might refer either to the emperor Manuel, or the virgin Mary, their tutelary.

Near it are ruins of a large church, and farther on, of a convent, the spacious cistern of which is foolishly shown as the giant's grave.

Excepting the Asiatic castle (Anadouli hissâr) already mentioned, a summer palace of the sultan, and a beautiful mosque built by Abdul-hamid, the great resemblance of the shores of the Bosphorus renders this less remarkable. It is not so fully inhabited, and principally by Turks.

The heights above Scutari command a singular view of the Seraglio point, with the acclivities and grand mosques crowding behind it. The Persians retained it as a camp for more than ten years; and it was there that Constantine defeated Licinius^m.

In our progress I shall advert to the ancient state of Scutari, or Cryfopolis, which still flourishes in populousness, though not in splendour. It is the residence of the Persian ambassador, who, like those of the christian powers, is not permitted to inhabit Constantinople.

The village in which the temple stood was anciently called "Ιερον," as may be seen in *Herodot. Melpom.* 85; *Polibius Hist.* l. iv.; *Marciani Peripl.*; and *Arrian Peripl. Pont. Eux.* ad finem.

^m *Gibbon's R. H.* v. i. p. 520, 4to.

From the combined fleets of the French and Venetians a landing was effected at Scutari, the palace seized, and five hundred Greek horse routed by eighty French knights. *Ibid.* v. vi. p. 149. On the sixth of July, 1203, they crossed the Bosphorus in six divisions, and routed the emperor Alexius with seventy thousand men. p. 152.

Many of the officers of state, particularly those who are in disgrace, or who affect privacy, live intirely at Scutari.

Every year, the great caravan of pilgrims who visit Mecca at the expence of the sultan are encamped, for several weeks previous to their march, in the vicinage of Scutari. Many ceremonies are there performed which are singular. For some years past, the numbers of these voluntary or interested devotees has sensibly diminished: former sultans were more zealous or profuse; and no muselman seems now to regret that so considerable a branch of the expenditure is retrenched.

The surrounding cemeteries have a very singular appearance, and the cypress groves afford a melancholy shade, which has no unpleasing influence over the mind.

No people exceed the Turks in religious observances, by which the memory of deceased friends is continued and honoured. To frequent the grave of a parent, or beloved relative, to offer expiatory prayers, or to mourn in silence for a long period after their death, is a duty which a good muselman never neglects, and which he cannot perform by proxy.

The humbler graves are marked by cypresses planted at the head and feet, from which custom such extensive groves have grown, and are seen in every stage of vegetation. Others are distinguished by upright stones, carved for men with a turban denoting their rank or occupation during life; and for women, with a plain round top. Inscriptions, containing the name and age, and some appropriate verses, are likewise embossed with raised letters, gilded, and contrasted by a black or green ground, very delicately wrought. Between some of these a chest of ornamented stone is placed, and filled with earth,

in which the choicest aromatic flowers and herbs are planted, and regularly cultivated by the females of the family, who assemble in groupes for that duty. This mark of respect is more generally shewn to the young of either sex, who die unmarried; it is of the highest antiquity amongst the polished and the ruder nations, and surely none can be more elegant and appropriate.

The funeral prayer is a simple and energetic composition, to be excelled only by those of our own liturgy, on the same occasion.

“ O God! be merciful to the living and to the dead, to the present and to the absent, to the small and to the great, to the males and to the females who are amongst us. O God! grant that those amongst us whom thou sufferest to live may continue in the belief of Islâm, and that they whom thou deprivest of life may die in the faith. Distinguish him who is now dead by the possession of repose and tranquillity by favour of thy mercy and divine forgiveness. O God! increase his goodness, if he be amongst the number of the good, and pardon his sins, if he be ranked amongst the transgressors. Grant him peace and salvation; let him approach and dwell near thy eternal throne; save him from the torments of the grave, and from the flames of eternity; grant that he may live in paradise, in the society of blessed souls. O God! convert his tomb into a delicious abode, equal to that of paradise, and not into a cavern, like that of hell. Be merciful to him, thou most merciful of all beings!” This prayer is used for either sex; but for an infant they add, “ May this child be our forerunner to eternal life, O God! May this innocent be the pledge of our fidelity, and of our heavenly recompense, as also our intercessor before thy divine clemencyⁿ.”

ⁿ *D'Oksjon Tabl. de l'Emp. Ottom.*

SECTION X.

DEPARTURE FROM CONSTANTINOPLE—TOPHANA—VIEW OF THE
 SERAGLIO—THE CANAL OF THE BOSPORUS—SCUTARI, OR
 CRYSTOPOLIS—LEANDER'S TOWER—CHALCEDON—ANCIENT
 HISTORY—ORACLE—COUNCIL—PRINCES' ISLANDS, OR DÆ-
 MONESI—GULF OF NICOMEDIA—HISTORY OF THAT CITY—
 RUINS OF THE PALACE OF DIOCLESIAN—PICTURESQUE SCE-
 NERY AT THE HEAD OF THE GULF—INSCRIPTION—ERACLI—
 ANCIENT HERACLEA—HEIGHTS OF ARGENTHON—VILLAGE OF
 TAVOUSHANDJIL—PLAIN OF NICÆA—CITY WALLS—HISTORY
 AND ANTIQUITIES—PRESENT STATE—LAKE ASCANIUS—PLINY
 AND CATULLUS—BAZARKEUY.

WE embarked in a vessel which we had hired of a Turk at Top-
 hanà, one of the suburbs of Constantinople, on the opposite side of
 the harbour. It is a spacious square which gives a very complete
 idea of edifices after the Turkish model, and consists of a handsome
 mosque, the front of the ordnance-office, a range of coffee-houses,
 and a large fountain in the centre glittering with a profusion of gild-
 ing and gaudy colours. A few minutes' sailing gave us a perfect ex-
 ternal view of the seraglio, encircled with lofty embattled walls, with
 its domes and kiosques clustered in splendid confusion, and intermixed
 with gigantic cypresses^a, rising, in the sea, from an elevation which

^a “———Altero forge

“Quasi un eccelfo pyramide un cupresso.”

TASSO.

nature seems to have intended for the seat of dominion over the whole world^b.

Beyond, the hills of Constantinople, crowded in the richest groupe, and the immense fabric of Santa Sophia, with the temples of successive sultans rivalling its extent and magnificence, complete a view of unequalled grandeur. The suburbs of Pera and Galata, with its singular tower, compose a noble sweep above the harbour; and the sun now hastening to decline, spread a glow which added incredible splendour to the whole. We looked up the canal of the Bosphorus in a long extent, admiring its peopled shores, and the palaces of sultans, light and fantastically constructed, as if by fairy hands.

We soon passed a small tower, risted in an insulated rock, by some strange misapplication called Leander's. It is now a lighthouse; and tradition, more probably, reports it to have been the oblivious prison of a Greek princess. To our left, on the coast of Asia, rose the town of Scutari, the Cryfopolis of the ancients, so called as being the emporium where the Persians collected the whole tribute of their acquired dominion^c. It has experienced many vicissitudes in a flourishing state, and the devastation of war^d; it is now full of houses and mosques. It covers the rock very boldly, and is flanked

^b "Videtur urbi dominaturæ facta a naturâ sedes,—est in Europa, habet in conspectu Asiam." The remainder of the description given by *Busbequius* is commended by *Gibbon*, as a sketch by an able master: and those who have read the description of Constantinople in his "Roman History," will, after they have seen it, be the more surprised at such a portrait drawn only from books.

^c *Dionysius Byzantin.* in "Περὶ ἑρῆσιον."

^d *Xenophon. Ellenic.* l. i.—Victory over Licinius by Constantine at Cryfopolis in 324. *Gibbon*, v. ii. p. 262, 8vo.

by thick groves of cypresses. Contiguous to the capital are cemeteries so planted for some miles extent; in fact, the dead seem to occupy as much space as the living. Amongst the Turks a prophecy obtains that the imperial city will one day be regained by the Christians; and on this motive, a fashion is prevalent with those of rank to choose their graves at Scutari, that they may not become subject to their enemies, even in death; for Asia is the patrimony of true believers^e.

The next promontory is the site of Chalcedon, the ancient rival of Byzantium. It was founded by the Megareans under Archias, who are ridiculed for having overlooked the more eligible situation. The Athenians were amongst its earliest masters, from whom they revolted during the Peloponnesian war to the Lacedemonians. It was taken and destroyed by the Persians under Pharnabazus; despoiled of its walls by the emperor Valens; and then ravaged by the Goths. Having been restored, in a degree, by Cornelius Avita, it became the seat of ecclesiastical jurisdiction, and the school of controversy in the infancy of christianity. The Saracens under Chosroes, in the seventh century, laid it waste; and it was at length reduced to a straggling village, its present condition, by the Turks. Such is the compendium of its military history^f.

The oracle of Chalcedon was renowned in very remote antiquity. During the early christian era its councils gave laws to the church; and it was here that the "synod of the oak," held in the magnifi-

^e *D'Ohsson Tabl. de l'Emp. Ottom.* t. ii. p. 338, 8vo. "C'est autant par un sentiment de piété que par un effet de cette opinion presque générale dans la nation, que l'Asie est la seule et véritable patrie des Mahometans, on envisage la domination Othomane comme moins durable que dans les contrées Asiatiques."

^f *Petri Gyllii de Constantinop. Topograph.* l. iii. c. 9. *Xenoph. Ellenic.* l. i. &c.

cent chapel and monastery built by Rufinus, the minister of Arcadius and Eudoxia, condemned St. Chrysostom to exile^s. The ruins are sought after in vain^h. Sultan Suleymân II. transported all the columns and marble, and they now decorate one of the most beautiful temples which have been dedicated to the religion of Mohammèd.

The Dæmonefi, or Princes' islands, were full in our view. It is said that the princesses of the Greek imperial family, who were unmarried, established nunneries, and embraced monastic life, to which circumstance their present name refersⁱ.

^s *Gibbon's Rom. Hist.* vol. v. p. 405, 8vo. edit.

^h "Nulla extant mæniorum vestigia supra terram, neque sub terrâ, nisi raris locis fundamenta alta ingentibus faxis quadratis constructa, quæ penitus effodi nuper vidi in ædificatione substructionum, quas rex Soleimanus molitur, in tertio monte Constantino-poleos. *P. Gyllij*, l. iii. c. 10.

Toderini fulla Lett. Turchesca, t. i. p. 231.

" ————— Caligine liber

" Bosphorus adversam patitur Chalcedona cerni

" Chrysopolis vicus."

With a certain analogy the Turks call Chalcedon Cady-keuy, or the town of judges. Where they have invented new names, instead of corrupting those transmitted by the Greeks, it has not been always with so great a relation. The fourth general council was held at Chalcedon in 451.

It was the scene of most inveterate cruelty practised by the emperor Phocas in 602, who commanded that the five sons of his predecessor, Maurice, should be executed in his sight, and lastly himself, in the twentieth year of his reign, and the sixty-third of his age. The females of his family, upon a false accusation, afterwards shared their fate. The sanctuary at Chalcedon, to which they had fled, was thus sacrilegiously violated. *Gibbon's Rom. Hist.* v. viii. p. 210.

ⁱ Manuel the emperor spent whole summers in the Dæmonefi with his niece Theodora. *Gibbon's Rom. Hist.* v. vii. p. 91.

Plinii, Hist. Natur. l. vi. c. 1. these islands are called "Propontides."

After the close of evening we landed at the port of Prinkipo, which forms a maritime street along the shore.

We entered the gulf of Iſmîd, or Nicomedia. There are many bold rocks above the ſurface, and the ſhores at firſt abrupt to the water's edge; afterward a collection of hills thrown together in groupes, and ſhrouded with low wood almoſt to their lofty ſummits. As night advanced, fires on the diſtant hills, where whole ſtanding groves are burnt for the purpoſe of making charcoal, produced a ſtriking effect. The gulf reſembles a bold lake, ſtretching in an oblong direction for more than thirty miles, and contracting gradually to a point, upon which the city of Nicomedia is founded. On our left was Lybiſſa, celebrated for the tomb of Hannibal, and Buyûk-hiſſar, a conſiderable ruin; when, paſſing the port of Aſtacus, we arrived at Nicomedia late at night, after a voyage of twenty hours.

Nicomedes, the ſon and ſucceſſor of the treacherous Pruſias, king of Bithynia, was invited to this ſpot by the ſingular advantages of its ſituation, and founded the city, giving it his own name^k. The exiſtence of famous cities may be compared to the lives of heroes; the ſame circumſtances contribute to their origin and their deſtruction, and the period of decay and oblivion awaits them both.

Nicomedia flouriſhed chiefly under the emperors, after Bithynia became a province of Rome, when the eſtabliſhment of public games, and their dedication of a temple, during his life, to Auguſtus, ſecured his patronage, and extended their own fame^l. In the next age, they

^k *Juſtin.* l. xxxv. *Cellarii Orb. Deſcript.* v. i. p. 175. *Strabo*, l. xii. p. 563.

^l *Dion. Caſſii*, l. ii.

obtained, under Trajan, permission to increase the useful and ornamental buildings of their city, at the instance of Pliny the younger, then governor of the province; and a forum, an aqueduct, and a temple, were constructed^m. In his epistles to that emperor he describes a dreadful conflagration, which consumed the senate-house, and many streetsⁿ.

The Nicomedians assumed the most honourable title that a Grecian city could bear, and claimed to be considered as the metropolis of Bithynia^o. It appears upon the coins struck during the reigns of M. Aurelius, Commodus, Valerian, Caracalla, and Gordian, as they had gained the privilege of dedicating three temples to Augustus, to Commodus, and Caracalla, the last of which was completed under Valerian^p.

But the splendour of Nicomedia was imperfect till Dioclesian resolved that it should rival Rome. By his bounty and taste it appeared in a few years with a magnificence which seemed to require whole ages to accomplish, and became inferior only to Rome, Alexandria, and Antioch, in extent and populousness.

In the year 303, when he commanded the persecution of the

^m *Plinii Secundi, Epist. l. x. ep. 46.*

ⁿ *Ejusdem, ep. xlii.*—where he speaks of it as “*vastissimum incendium.*”

^o ΤΡΙΣ ΝΕΩΚΟΡΙ. *Oconis de Neocoris, p. 467, 566.*

The title of Νεώκοροι was an appellation given only to those cities in which public games in honour of the gods were celebrated, and which had their chief temple. It answers to the “*Sacrorum procuratores*” of the Romans.

^p The brass coins of the Nicomedians are the more rare. *Pinkerton on Coins, v. ii. Collectio Ainsliean, t. ii. p. 132. Dal Abbate Sestini, 4to. 1787.*

Christians, the great church, which towered above the palace, on an eminence in the most populous and beautiful part of the city, and had long excited the envy and indignation of the Pagans, in a few hours was levelled with the ground^r.

The palace contained the court of several of the emperors, and was their chief residence. It was the scene of those cruelties, and that infamous luxury, which disgraced the government of Maximin and Licinius; of the baptism of Constantine, and his death. It was here that Julian was educated under Eusebius the bishop, and at twenty years of age read the gospel publicly in the church^r.

After the removal of the seat of empire to Constantine's new city, Nicomedia gradually declined, the inhabitants migrated, and the palaces fell to ruin.

Under the Greek emperor Andronicus it was besieged by Osman, without success, but yielded to the superior force of Orchan, who appointed Suleyman his son governor. He converted all the churches into mosques, and the largest, a splendid pile, into a college for the study of the law of Islamism^s.

Gibbon's Rom. Hist. v. ii. p. 159, 468. *Lactantii*, c. xii.

^r *Gibbon*, v. ii. p. 243; v. iii. 110, 275; v. iv. 65. The suburban palace in which the emperor Constantine died was called "Aquyrion," v. iii. p. 128, 8vo.

Libanius speaks of a superb theatre and a circus, with walls more solid than those of Babylon, which were overturned by an earthquake at Nicomedia, which happened in 358.

Libanius was a celebrated orator and sophist who resided at Nicomedia. His Epistles, remarkable for their conciseness and elegance, were published at Amsterdam in 1738, fol. "Libanii Sophistæ Epistolæ Græce & Latine ex editione Johan. Christoph. Wolfii."

^s *Knowles's Hist. of the Turks*, edit. *Rycaut*, v. i. p. 127. *Cantemir*, &c. by *Tindal*, b. i. p. 24.

Arrian, a philosopher and historian, who flourished at Rome in the time of Hadrian and Antoninus, and who wrote the expedition of Alexander, was born at Nicomedia^t.

We were accommodated in the convent of St. Basil, a small house with an egumenos, or principal, and six brethren. Modern Ismid is of inconsiderable extent, climbing from the shore, in a triangular form, almost to the summit of the hill, where the ancient Acropolis is still marked by walls and fallen towers. Upon an easy terrace rises the Eski-ferai, the palace probably built by Dioclesian: it is discoverable by many vestiges, as perfect as when seen by Busbequius in the sixteenth century^u. Many broken columns of marble and porphery lie scattered amidst a luxuriant grove of cypress.

—Non plebeias luctus testata cupressus.

LUCAN.

La Mottraye^x, an intelligent traveller of the last age, remarks,

^t *Arriani Nicomedensis Alexandri expeditionis*, l. vii. *Historiæ Indicæ, operâ J. Gronovii*, fol. 1704. "Fuit enim philosophus ex Nicomediâ oriundus, atque Adriano ac Antonino imperatoribus Romæ clarus, novus Xenophon cognomento indigitatus." *Catanæi comment. in Plinii epistolas*.

^u *Pierre Belon* (in his "Voyage," 8vo. 1555) mentions the castle. "Il n'y a pas plus de trois toises de distance d'un tour des murailles du chasteau jusques a l'autre, tant il estoit de grand fortresse." c. lxxi.

"Venimus Nicomediam, vetus et famâ clarum opidum, in quo nihil vidimus spectatû dignum, præter parietinas et rudera, hoc est, epistyliorum & columnarum fragmenta sola ex veteri splendore reliqua. Arx est integrior in colle sita. Paulo antequam eo veniremus ex candido marmore murus sub terrâ fodientibus detectus fuerat, pars, ut opinor antiquæ regum Bithyniæ domûs." *Aug. Busbequii Epist.* p. 77, 12mo. 1633.

^x *Voyage De la Mottraye, &c.* v. i. p. 288, 4to. 1727.

that inscriptions were rarely discoverable, though Grelot^y alludes to many, without reciting them^z.

The earthquake in 358^a was succeeded by another of still greater devastation four years after; and though the emperor Julian contributed very liberally towards the restoration of the city, it appears to have gradually declined, even before the removal of the seat of the eastern empire to Constantinople.

At an early hour we took horses from Nicomedia, and determined on our route to Smyrna, through Bithynia, Olympena, Lydia, and Ionia.

After proceeding about two miles we halted, for some minutes, at the head of the gulf, which here expands itself into a vast sheet of water, environed by hills:—a spot exhibiting a sublime combination of mountain scenery, wood, and water.

Upon the right hand the town of Nicomedia, or Ismidt, completely seen, stretches, with its handsome mosque, along the shore,

^y *Relation nouvelle d'un Voyage de Constantinople par M. Grelot*, 4to. 1689.

^z Over a dry fountain we observed, on a marble tablet, ΑΤΡ. ΠΑΤΑΕΙΝ. but the remainder, of some length, is too much obliterated for transcription. He was probably the Roman præfect of the city.

^a “Inter monumenta tamen multiformium ærumnarum eminuere Nicomediæ clades.” *Amm. Marcellinus*, l. xxii. c. 8. “Ann. 362 reliqua Nicomediæ collapsa est terræ motu, itidemque Nicææ portio non mediocris.” *Ibid.* l. xxii. c. 14. The partiality of the emperor Julian to the place of his early education, and his visit to it after the first-named calamity, are thus dramatically described. “Cujus mænia cum vidisset in favillas miserabiles confedisse, angorem animi tacitis fletibus indicans, pigriori gradu pergebat ad regiam.” l. xxii. c. 9.

and covers the swelling bank above it; and on the left is the chain of Bithynian mountains partly enveloped in the clouds; which, indeed, it should be observed, in this country are sometimes attracted low towards the earth.

Behind us was a spacious plain, where, during the Roman government, many legions were usually incamped, and where the emperor Dioclesian, by a very refined policy, declared his abdication of the purple; and the ceremony was performed in the presence of the whole army. He was the first potentate who, enjoying such plenitude of power, had philosophy enough to offer an example of resignation^b.

At a small bridge we discovered a stone set upside down, with an inscription^c, which gives a pleasing instance of conjugal attachment; and in a field a little farther, the lid of a sarcophagus, richly sculptured, and very large.

We now made the whole tour of the gulf, through the villages of Olvadjik and Dermenderessy, under the impending hills: sometimes through forest scenery, or orchards of quinces and vineyards. Nothing can exceed the richness of composition or of colouring, exhibiting masses of varying green and bare purple rocks; the road not unfrequently leading into the very waves, and always on the brink. We passed Eraclei, and saw, at a small distance, Giaur Eraclei, a

^b Gibbon, v. ii. p. 173.

^c SOCRATES. VIVVS. SIBI. ET. AELIAE.
MARITAE. HOC. MONVMENTVM. FECIT.
ΣΟΚΡΑΤΗΣ. ΖΩΝ. ΣΕΑΤΤΩ. ΚΑΙ. ΑΙΛΙΑΙ.
ΜΑΡΙΤΑΙ. ΤΟΤΤΟ. ΜΝΕΜΕΙΟΝ.
ΚΑΤΕΣΚΕΤΑΣΕΝ.

charming village upon a cliff (so called as being inhabited by Greeks), upon which it is probable that the acropolis and temple of Hercules once stood^d. The ancient city of Heraclea was spread round its acclivities, and included likewise the site of the Turkish village on the strand. We continued a winding course for two hours farther, and entered Kara Murfal as the sun was setting.

Ascending the heights of Argenthon, thickly shrouded with dwarf oak and arbutus, with a few lofty chestnut trees, we had a commanding view of the whole circuit of the gulf, and observed the mouth of it, very singularly formed by a flat, jutting shore, called Glossè, long, extremely narrow, and resembling an artificial mole. The inhabitants of Tavoushandjil, a village on the highest summit, are employed to give notice of the first appearance of the moon in Rammezàn, and are exempted from taxes in consideration of that service^e. The deep dells are strikingly contrasted with bare heath, being at all seasons equally verdant. We halted at Kyzdrovenè, a large village of Greeks and Armenians. The same mountainous tract continues; following a single rugged path, we trusted intirely to the horses. Upon an eminence scarcely accessible, amidst the crags, two miles to the left, is a Greek convent. Such spots were usually selected for religious retirement.

Previous to descent we had a noble view of the lake Ascanius, or Isnìk; and around a sedgy plain, at the head of it, is a skreen of wooded hills, little inferior in size or effect to those which incircle the Nicomedian gulf.

^d A city founded by the inhabitants of Sinope, originally colonized by the Milesians. *Strabo*, l. xii. p. 452. By *Xenophon* (*Anabus*, p. 358) said to be a colony of the Megaræans.

^e *D'Ohsson*, v. iii. p. 25.

The plain beneath was the frequent scene of military transactions, during the siege of Nicæa by Suleymân, when the croisaders were completely overthrown. It is said to have held a greater number than were ever collected within the lines of a single camp^e. Here Bayazid^f was defeated by Tamerlane, and driven to Brusa. A storm, which had been long gathering with great effect of light and shade, now overtook us, and a tremendous war of elements ensued. It prevented our observing the obelisk^g.

Skirting the sands of the lake for two miles, the massive walls of ancient Nicæa appeared in front; and we entered an aperture overhung with ivy, and at that instant displayed by a broad glare of lightning. During the night the thunder increased, with slight shocks of an earthquake.

The walls are constructed with thin brick and courses of marble, having frequent towers, many of which form an imperfect

^e The ten historians of the croisades relate much concerning the sieges which Nicæa has sustained at different periods.

The croisaders under the conduct of Walter the Pennylefs were defeated by Suleyman on the plain before Nicæa, and a pyramid made of their bones. *Gibbon*, v. xi. p. 28.

^f *Modern Universal History*, vol. v. p. 342 (Y) 343.

^g *Pococke* ("Description of the East," fol. 1745) mentions the "Beshtashler," five stones so called, because the obelisk is composed of that number of pieces. It is triangularly formed, of grey marble, and was intended as a sepulchral monument for one of the principal inhabitants of Nicæa, C. Cassius Philiscus, the son of C. Cassius Asclepiodorus, aged eighty-three years, as the Greek inscription imports.

Busbequius (Epist. p. 79) observes, "Jacet Nicæa in ripa lacus Ascanii, oppidi ejus mœnia et portæ satis integræ sunt. Quatuor sunt omnino quæ ex medio foro despici possunt, in quarum singulis veteres sunt inscriptiones Latinæ, quæ ab Antonino Imperatore urbem eam instauratam testantur." Such might have been visible in the sixteenth century, but are now totally obliterated.

square, open on the inside. They are inferior in extent only to those of Constantinople. Some are dismantled, but not in such a degree as that their continued outline and inclosure should be destroyed. Near the north gate are many yards of the original wall of hewn marble; the adjoining towers are more large and lofty, which formed the citadel. The present fortifications are the works of the successive possessors of the city. It is neither easy, nor would it be candid, to determine whether Lascaris, the croisaders, or the sultans erected them, with the choicest spoils of antiquity, who were forced to confound such reliques, however beautiful, if they were large enough to complete the pile. Three of the ancient triumphal gates have been incorporated into the present walls, which are seemingly of impregnable thickness; a foss is connected with the outward wall, and many towers of great height, some of which have chambers within, and are wrought into secret recesses, and amongst them is found both the semicircular and polygonal form. The area of irregular shape, approaching to a square, exceeds three miles in circuit ^h.

The original name of this city was Antigonía, given by the founder Antigonus; but after the death of Alexander, Lyfimachus, increasing its extent, changed it for that of his wife, Nicæa ⁱ.

Prior to the reign of Trajan, Nicæa had gained a certain degree of magnificence. We learn from Pliny, that a theatre, or gymnasium, was begun at the expence of one hundred sesterces, that

^h The lofty and solid walls of Nicæa were covered by a deep ditch, and flanked by three hundred and seventy towers. *Gibbon*, v. xi. p. 58. *Strabo*, l. xii. p. 389, fixes their extent in his time at sixteen stadia, or two miles.

ⁱ *Knowles's Hist. of the Turks*, v. i. p. 11. *Strabo*, l. xii. p. 389.

it was incomplete, and would require the emperor's assistance to finish it^k.

After Constantine had embraced christianity, Nicæa became the apostolic see; and his council held in 325 against the doctrine of Arius, and for the promulgation of a creed, is a memorable epocha of the church. The second assembled against the Iconoclasts in 787 was attended with as violent consequences.

The Roman army in the east had long chosen this city as their chief garrison, and met here in 364, upon the death of Jovian, to elect an emperor, when Valentinian was conducted to the palace^l.

The honour of being styled the metropolis of Bithynia was transferred from it to Nicomedia; upon which account an inveterate contest subsisted between the two cities, as neither of them would relinquish the title^m.

^k *Plinius Trajano.*

“Theatrum, domine, Nicææ maxima jam parte constructum, imperfectum tamen, festertium ut audio (neque enim ratio plus excussa est) amplius centies hausit vereor ne frustra.—Jidem Nicæenses, gymnasium incendio amissum, ante adventum meum restituere cæperunt,” &c. l. x. ep. 48. *Strabo*, l. xii. p. 566.

^l *Gibbon*, v. iv. p. 235, 239.

^m Notwithstanding the priority of Nicomedia adjudged by Augustus, the Nicæans still call themselves “*τὰς πρῶτας τῆς επαρχίας*.” On a coin of Antoninus Pius, Nicomedia is styled ΝΙΚΟΜΕΔΙΑΣ. ΜΕΤΡΟΠ. ΠΡΩΤΗC. The Cilbiani in Lydia were a colony of the Nicæans. Abbè *Sestini* (*Collect. Ansleian.* t. iv. p. 120) mentions a coin of Caracalla, reverse, Æsculapius and Hygeia standing with their attributes ΝΙΚΑΙΩΝ. ΤΩΝ. ΕΝ. ΚΙΛΙΑΝΩΝ.

Nicæa and Nicomedia were both ravaged and burned by the Goths in their first incursion into the Asiatic provinces. *Zosimi Imp. Roman.* l. i. p. 82.

Soon after the Turks became a powerful nation, Suleyman, upon his invasion of Roum, or Asia Minor, established a palace and fortress, as the seat of his new empire, at Nicæa, and ordained the religion of Mohammèdⁿ. But their tenure was of short duration; for after the siege in 1097, which lasted seven weeks, it was regained by the Christians^o. When Constantinople was taken by the French and Venetians, in their subsequent partition of the empire, Nicæa became a duchy, with an extensive feigniory, held by the counts of Blois^p.

The Nycæan dynasty was erected by Theodore Lascaris under the style first of despot and then of emperor, and he established his court here from 1204 to 1222. His territory extended from the banks of the Mæander to the suburbs of Nicomedia, and at length to Constantinople; and he possessed the rich cities of Brusa, Philadelphia, Smyrna, and Ephesus^q.

ⁿ *Tasso*, in several instances mentions Suleyman as “di Nicea tiranno.”

“Questo fu re de’ Turchi, et in Nicea

“La fede di l’imperio aver solea.”

Cant. ix. st. 3.

^o In this siege by the Latin princes, all the arts and engines of antiquity were employed. Alexius the Greek emperor transported boats, on sledges, from the sea to the lake Ascanius, filled with the most dexterous archers, which, under Count Raymond, occasioned its being taken.” *Gibbon*, v. xi. p. 59.

“Nicæa taken July 5, 1097, after a siege of fifty days, and restored to the emperor Alexius.” *Knowles*, v. i. p. 11.

^p *Gibbon*, v. xi. p. 251.

^q Theodore Lascaris was succeeded by John Ducas Vatases, who had married his daughter Irene. He had a triumphant reign of thirty-three years, and recovered the island of Lesbos from the Venetians. Theodore his son reigned only from 1255 to 1259, when he became a monk, and wrote tracts of divinity. John his grandson attended the corona-

In a few years Nicæa yielded to the victorious armies of Ofman, but he failed in his endeavours to retain it; for in 1330 the reign of his son Orchan was firmly decided^r. His court was then kept in the ancient palace, with all the splendour of an Asiatic prince, and he seems to have consulted the arts of peace in the foundation of a sumptuous mosque, and two monasteries of religious musulmans, which is the first instance upon record^s. In 1397, upon the defeat of Bayazid, Nicæa was invested and taken by Tamerlane; and it still maintained its rank as one of the chief cities of Anatolia^t. The palace with its appendages remained till the conclusion of the next century, when Bayazid II. in 1481, making a feigned resignation of the empire to his son Korcood, proposed to reside there in privacy for the remainder of his life^u.

Such a sketch of the annals of this once magnificent city may tend to increase an interest in its present fallen and melancholy state.

That its walls alone exist, of all the splendid edifices of its first masters, strongly excites the idea of desolation; and that even those

tion of Michael Palæologus in the cathedral at Nicæa, but was afterward blinded and banished to a solitary castle, where he spent many years of oblivion." Ibid. v. xi. p. 322, 326.

^r Knowles, v. i. p. 99, 126, 128.

^s Cantemir, l. i. p. 26, says that "it rivalled Constantinople in the number of its inhabitants."

^t Knowles, v. i. p. 127.

^u In 1402, at the defeat of Bayazid, "Nicæa was, even yet, a fair and flourishing city." Gibbon, v. xii. p. 29; Knowles, p. 220, says in 1397. Bayazid died in 1399.

^v Cantemir, b. iii. p. 118.

of the Turks are blended in the common ruin, confirms it to an extreme degree.

Modern İsnik is a wretched village of long lanes and mud walls, with spacious ruins of Greek churches, and even of mosques and baths of Turkish architecture, embosomed in groves of luxuriant cypresses. The great mosque, with its adjoining buildings erected by Orchan, exhibits a vast ruin near the village, which occupies the centre of the area, now interspersed with plantations of tobacco and melons.

We began our walk at the first, or eastern gate, which has no opposite one worth examining, at the point where the lake Afcanius approaches the city*. Three portals are passed in succession at some yards distance. They were certainly built in haste, or were very rudely connected with the original entrance. Whenever they were erected, no regard was paid to the preservation of fragments of ancient architecture, which are indiscriminately blended with many parts, to which the present situation of the inscription bears no relation. The frieses are specimens of elegant design. On either side of the outer portal is inserted an altar about six feet high, and a bas relief of mean workmanship. The middle gate is the most perfect, and appears to have been erected for a triumph, as may be presumed from the inscription relative to Trajan, who was the friend of the Nicæans. The arch is now sunk by the great incumbent weight, and is overwhelmed by masses heaped together for the purpose of fortification.

* "Nicææ sequente die mansimus. Puto me eadem in aulâ quievissē, in quâ olim habitum fuit concilium." *Aug. Busbeq. ep. i. p. 79.*

Strabo, l. xii. p. 389. "Νικαῖα ἡ μετροπόλις τῆς Βιθυνίας ἐπὶ τῇ Ἀσκανίῃ λίμνῃ."

Plin. Hist. Nat. l. vi. c. 37.

The second, or northern gate, called karadàn capefsi, opening to the plain, has likewise three divisions. Within is a colossal gorgon's head; the middle is a very plain portal with side gates and niches; and the outer is composed of three vast columns of porphery, ten feet in length, one of which serves for the impost. On one side is carved a groupe, being a combat of horsemen; on the other, several female figures are worthy of particular attention. Little doubt can be entertained but that these walls were constructed from the spoils of an adjacent temple.

The south gate is more ruinous, having the middle portal only perfect, of the plainest architecture, with an inscription on a rude stone, evidently removed from another place.

We could not discover the site of the great church, which was rendered so famous for the two councils, but we examined the remaining part of another, the central dome of which is broken in, and exposed to the air. The pavement is of marble, bordered with tefaræ, and the fractured cupola still exhibits whole figures of mosaic composed of a vitrified substance, and gilded, or of lively colours, representing saints. In the adjoining cemetery is a small marble with the bas relief of an armed soldier, and an inscription^y.

Y INSCRIPTIONS AT NICÆA.

1.

∴ΤΩ. ΣΕΒΑΣΤΩ. ΤΩΝ. ΑΥΤΟΚΡΑΤΟΡΩΝ ΝΕΙΚΑΙΑΣ.
Μ. ΠΑΤΩ ∴∴∴∴∴∴ ΚΑΣΣΟΥ. ΚΡΗΣΤΟΥ
ΑΥΤΟΚΡΑΤΟΡΙ ΣΕΒΑΣΤΩ. ΔΗΜΑΡΚΙΚΗΣ. ΕΞΟΥΣΙΑΣ.

2.

∴∴∴ΑΤΟΡΩΝ. ΟΙΚΟΥ. ΚΑΙ.
∴∴ΤΟΣ. ΚΑΘΙΕΡΩΣΕΝ. ΕΠΙΜΕΛΗΘΕΝΤΟΣ.
ΘΕΟΥ ΤΡΑΙΑΝΟΥ. Γ. ∴∴ ΟΙΚΟΥ ΑΠΟΘΕΟΥ.
ΝΕΡΒΟΤΑΓΙΩ. ΤΩ ΤΡΑΙΑΝΩ. ΑΡ. ΣΕΒΑΣΤΩ.
ΔΗΜΑΡΚΙΚΗΣ. ΕΞΟΥΣΙΑΣ.
∴ΑΠΟ ΔΙΟΝΤΣΟΥ...

At mid-day we pursued our journey; and having gained the highest point of the mountain, sublime scenery was displayed in every distance, and the steeps were covered with shrubs of dark verdure, so compact as to have the richness of velvet, with bold crags of grey granite in contrast.

The lake Ascanius below is nine miles long, with winding shores, and four broad in the widest part, with the walls of Nicæa at the head; and it is asserted that many ruins may be seen at the bottom

3.

(Deest nomen viri laudati.)

ΧΙΛΙΑΡΧΟΝ. ΛΕΓ. ΙΑ. ΓΕ ΜΙΝ.
 ΧΕΙΛΙΑΡΧΟΝ. ΛΕΓ. ΙΕ. ΕΠΙΤΡ. (σπον)
 ΤΩΝ. ΣΕΒ. ΕΠΑΡΧΕΙΑΣ. ΓΑΛΛΙΑΣ.
 ΑΚΤΙΤΑΝΙΚΗΣ. ΕΠΙΚΗΝΣΩΝ.
 ΕΠΙΤΡ. ΕΠΑΡΧΕΙΑΣ ΜΤΣΙΑΣ
 ::ΕΚΑΤΟ. ΕΠΙΤΡ. ΕΠΑΡΧΕΙΑΣ.
 ::::ΚΗΣ. ΕΠΙΤΡ. ΔΟΥΚ. ΕΠΑΡ.
 ::::ΤΑΣ ΔΑΛΜΑΤΙΑΣ. ΚΑΙ. ΙΣΤΡΙ.
 ΑΣ. ΕΠΙΤΡ. ΔΟΥΚΗΝΑΡΙΟΝ.
 ΑΛΕΞΑΝΔΡΕΙΑΣ. ΤΟΤ. ΙΛΙΟΥ.
 (ανδρα παντος αζιον) ΛΟΓΟΥ.
 (και εσα) ΙΝΟΥ. ΑΚΤΙΛΛΙΟΥ. ΑΡΧΕΛΛΑΟΣ ΤΟΝ.
 (εαυτ) ΟΥ. ΦΙΛΟΝ. ΚΑΙ. ΕΤΕΡΓΕΤΗΝ.

4.

REMOVED FROM THE FRONT OF A TEMPLE.

:ΑΥΤΟΚΡΑΤΟΡΙ. ΚΑΙΣΑΡΙ. Μ. ΑΤΡΕΙΔΙΩ. ΚΛΑΥΔΙΩ. ΚΑΙ. ΤΗ. ΙΕΡΑ. ΣΤΗΝΚΛΗΤΩ.
 ΤΗΠΑΤΙΚΟΥ. ΟΥΤΕΛΛΙΟΥ. ΜΑΚΡΕΙΝΟΥ. ΠΡΕ. (σβουοντος).

5.

IN THE CEMETERY.

ΣΤΡΟΝΙΚΗ. ΣΚΟΡΠΙΩ. ΙΔΙΩ.
 ΑΝΔΡΙ. ΕΚ. ΤΩΝ. ΙΔΙΩΝ. ΜΝΗΜΗΣ.
 ΚΑΡΙΝ ::::

In the *Collection. Ansleian.* v. ii. p. 169, are coins of Alexander and Gordian with reverses ΝΙΚΑΙΩΝ, and legionary eagles between military ensigns.

of the water. The banks in general are tame, and for a small space marshy; the acclivities on the south-east seeming to retire to some distance.

When Pliny was invested with the government of this province, his attention was much engaged in public works. He projected a canal from the lake to the gulf of Nicomedia; and intimates that some of the kings of Bithynia had attempted the same scheme. In his letters to the emperor Trajan he frequently urges the completion of magnificent works under the imperial auspices, and demands that architects and superintendants should be sent from Rome, as competent persons were not to be found in the country¹.

It is amusing to investigate the private life of those amongst the ancients whose labours of genius have given them a lasting fame. The elegant Catullus, we find, travelled over Asia Minor in pursuit of those sciences and accomplishments which were then professed in the Grecian academies. He passed some time at Nicæa, which was then the resort of philosophers. In the beautiful little poem written upon his return, in which he recounts the countries he had visited, he mentions,

“ Nicææque ager uber æstuosæ:”

and

“ Vix mi ipsi credens Thynniam atque Bithynos,

“ Liquisse campos^a.”

¹ *Plinius Trajano.*

“ Est in Nicomedensium finibus amplissimus lacus, per hunc marmora fractus, &c. ad mare devehuntur. Hoc opus multas manus poscit, at hæ porro non desunt, superest ut tu libratores vel architectos mittas, &c. Ego per eadem loca invenio fossam a rege percussam, &c.” l. x. ep. 50.

^a He speaks likewise of the “ catagraphi thyni,” a gold ring, having an engraved head in profile, invented and worn by the Bithynians.

Two of the most valuable of the Byzantine historians resided at Nicæa, Nicætas Choniates, and George Acropolita, logothete to Theodore Lascaris II. The former continues the history of the eastern empire from the period at which Zonaras concludes to the taking of Constantinople by Baldwyn earl of Flanders in 1203, and the latter immediately follows to the reign of the last Baldwyn.

The descent from the heights is comparatively gradual to a plain three miles distant from Bazar-keuy, the low minarèhs of which we descried, with the stupendous range of Olympus towering behind them. We found it no unfavourable specimen of a Turkish country town with the usual appendages. A village without a minarèh is deficient in one of its most picturesque features in the offskip; the roofs of the houses are too flat and regular to have much effect; they have still no glaring tint. At some distance the villages are very engaging from their eligible situations, but nothing can be more disgusting than their poverty, when we enter them. Nothing is seen to evince the industry and decent habits of a happy peasantry.

SECTION XI.

APPROACH TO BRUSA—ANNALS—TOMB OF SULTAN ORCHAN—
 ARMENIAN BISHOP—DESCRIPTION OF THE PRESENT CITY—
 ANCIENT BATHS—OBSERVATION ON THE EFFECT OF THE AT-
 MOSPHERE ON LANDSCAPE—VISIT TO ISAAT EFFENDI AT HIS
 CHIFTLIK—ASCENT OF MOUNT OLYMPUS—SKETCH OF THAT
 MOUNTAIN—APOLLONIA—SCENERY ON THE LAKE—ULABAD
 —GREEK CONVENT—PANEGRIS—DANCES—OF ARIADNE—
 PYRHICA SALTATIO—HISTORY AND CASTLE OF ULABAD—
 MOUNT TEMNOS—FLOCKS AND SHEPHERDS—VILLAGES OF
 TURKS AND ABYSSINIAN SLAVES—BURYING GROUNDS—BALA-
 MEDE—LYDIA—PLAIN OF HERMUS OR SARABAT—RIVER FA-
 MOUS FOR GOLDEN SANDS—MARAUDERS—TERRITORY OF KARA
 OSMAN OGLU—SOME ACCOUNT OF HIM.

THE road continued over a wide, sterile plain, encompassed by mountains, with frequent villages at the bases, around which the partial cultivation, contrasted by a torrid champaign country, showed itself to a particular advantage. From a small lake and morass, we came to a delightful grove of chestnuts, with Olympus rising to our left. At about three miles, under the highest cliff of grey weather-worn granite, we caught a first view of the city of Brusa. The entrance is exceedingly picturesque, with the ruins of a palace and mosque originally built by Bayazid I. and inhabited by his successors, whose court was there held; but it is now fallen to decay.

Prusias king of Bithynia, the successor of Zipoetes and the friend

of Hannibal, against the Romans and the kings of Pergamus, is esteemed the founder of Brusa, where the short series of his successors was established in regal dignity, till the subjugation of the Anatolian provinces by the Roman arms. Pliny solicits the emperor Trajan for permission to build a public bath upon a grand scale, suitable to a well inhabited town^a.

Upon the defeat of Vetrano (the associate of Magnentius the usurper of Gaul) by the emperor Constantius, he was suffered to retire to Brusa, where he lived privately for six years^b. After the division of the empire, it remained in the possession of the eastern potentates from 947 to 1325, when it was taken, not without a valiant defence, by the victorious Orhan, who established it as the Ottoman capital^c. It suffered much from the commotions of that rude era, having been burnt by Timour after his defeat of Bayazid, in 1377; raised by Isâ the son of Bayazid, and rebuilt by Mohammèd II.; taken by Suleymân his brother; and a second time consumed by fire in 1415, by the king of Caramania, during the civil war between Mohammèd and Musa.

Its history, therefore, is chiefly to be collected from Turkish annals^d.

^a *Plinius Trajano de Balineo Prusensium.*

“Ego (si permiseris) cogito in arcâ vacuâ balineum collocare; eum autem locum in quo ædificia fuerunt, exedrâ et porticibus amplecti, atque tibi consecrare, cujus beneficio, elegans opus, dignumque nomine tuo fiet.” l. x. ep. 75.

The coins of Brusa, in the reigns of Aurelius, Domitian, and Vespasian, bore a female head turreted, on the reverse, Venus Pelagia. “ΠΡΟΥΣΑ.” *Coll. Ainsliean.*

^b *Gibbon, v. iii. p. 151.*

^c *Knowles, v. i. p. 140. Cantemir, l. i. p. 17.*

^d *Knowles, v. i. p. 152, 164, 169.*

We first inspected the turbèh, or mausoleum, of Sultan Orchàn, conjectured to have once been the metropolitical church, or more probably that of the great monastery converted into a mosque, as it is called by the Turks “manyfterè”. It exhibits a good specimen of the architecture of the lower Greek empire. The pillars are of verd antique and porphery; and some of the pannels of the side walls are but slightly mutilated; the floor of mosaïc, or small tessellated pieces, is alternately of squares and circles of jaune antique and porphery. In the vestibule hangs the tocsin or great drum said to have been carried before the army of Orchàn at the siege of Brusa. It is about a yard in diameter. The furniture of the tomb has been often renewed since his death in 1360^f.

We then visited the Armenian bishop, who received us with dignity and kindness. It is a tenet of their church, that abstinence in diet and austerity of manners should increase with preferment; and the life of a prelate is scarcely less rigorous than that of a primitive anchorite. His convent was pillaged to a great amount, and the church, then nearly rebuilt, burnt, about four months before we saw it, by the Turkish populace, headed by women, and instigated by fanaticism. The lower orders amongst the Turks are strangers to reli-

Belon, who visited Brusa in 1550, remarks that it was then a richer and more populous city than Constantinople. l. iii. c. 42.

^e During the Greek empire there was a large monastery at Brusa, consisting of some hundred monks. Their church was converted by Orchàn into a mosque. Bayazid built a royal mosque and palace at Brusa. *Knowles*, v. i. p. 140. *Cantemir*, b. i. p. 30.

^f The first six sultans of the empire established by Osmàn are interred at Brusa, in three turbèhs, or mausoleums. 1. Gumush-koobè, where Osmàn I. and Orchàn are buried. 2. Djirkirkè, in which are Moràd I. Bayazid, and Moràd II. 3. Yeshil Imareh, which contains the body of Mohammèd I. The greatest simplicity, both of architecture and decoration, is observable in these tombs. *D’Ohsson*, v. ii. p. 514.

gious toleration, and the government only suffers it by a kind of connivance, as a vehicle of enormous extortion. As we returned to our lodgings, we were followed by a handsome present of wine.

From thence we went to Isaat Effendi, a deposed magistrate of the town, who invited us to his chiftlik, or country-house, to take the diversion of hawking.

Brusa is extensive and populous; but the streets are narrow, even for an Asiatic town. Many houses are built so intirely against the hill, that the upper rooms open into gardens. They reckon seventy mosques, but the greater part are neglected, or absolutely in ruins; and the police is ecclesiastic^g. The bezeftèn^h is ample, and one of the khans is singularly commodious.

The near resemblance of one Turkish town to another, leaves the powers of description unexercised, as their plan differs only in extent and accommodation. In European cities, the public buildings, particularly ecclesiasticⁱ, are the great features of discrimination, but the

^g The police of Brusa is regulated by a magistrate of the third rank, who is appointed by the mufti of the harèm, and called Brusâ muftishy. In all cases of law relative to inheritances, his tribunal is that to which resort must be had, and which is decisive. *D'Ohsson*, v. iv. p. 568.

Cantemir relates the adventure of the scheik of Brusa, Misr Effendi, during the German war in 1692, who, erecting his standard at Brusa, collected three thousand dervishes, and landing at Rodosto, proceeded to Adrianople, to depose the visier and conclude the war. He was treated as a visionary; and great respect paid to him as a very celebrated poet. b. iv. p. 387. *Toderini della Letteratura Turchesca*, t. i. p. 205.

^h The exchange for merchandize; in which are long ranges of shops, under a covered cloister.

ⁱ “ ————Some renown'd metropolis,

oldest mosque has no pretensions to antiquity, if originally built as such; and the distant view is varied only by accompaniments and the natural combinations of landscape.

The merchandize of raw silk, of which Brusa is a great mart, and a small manufactory of silk stuffs, employ the inhabitants, and constitute the commerce of the place.

A small distance from the city, upon the roots of Olympus, are seven hot baths, all of which have their sources in a hill much lower than those which rise immediately behind it. They are of very remote antiquity; and by the Greeks were called Calipsa, by the Romans Basilicæ. The most distant is that on the greatest eminence, about two miles off. They are all of considerable dimensions; but the eskî capigli, or old bath, is a spacious room with stages raised on each side, which is succeeded by two smaller, one as a vestibule and dressing-room, the other with a dome and colonnade of white marble, and a circular basin more than twenty feet in diameter. The steam is strongly vitriolic, and intolerably oppressive, as confined, but in the open air considerably hotter than any mineral waters in England^k.

“With glistering spires and pinnacles adorn’d,

“Which now the rising sun gilds with his beams.”

Par. Lost, b. iii. 550.

^k “Un poete Turc a fait une inscription en vers pour les bains de Bruse qui porte qu’il ne faut pas étonner si le grand nombre de personnes nues qui se trouvent a ces bains represente assez bien le jour de la resurrection generale, puisque les sources de l’eau dans laquelle ils se baignent, n’ont point d’autre origine que les fontaines de paradis.” *D’Herbelot. Biblioth. Orient.* t. ii. p. 89.

P. Gyllius (Const. Top. l. iv. c. 2) describes the public baths of the Turks with the greatest exactness; but his account is too long for transcription.

The view of Brusa from the nearest of these baths is wonderfully striking. The great feature is a naked rock, above a torrent bed, having in summer a very diminutive stream, and upon which the citadel of Prusias was originally founded. Under the Greek emperors it was a fortress, improved by Theodore Lascaris; and Orchan added what now remains¹. There is a dungeon, or rather dry well, of tremendous depth, which was used by him as a prison for his captives of high rank, and to which, even yet, dishonest bakers are condemned for several days, in proportion to their offence. This view is peculiar and beautiful from the sudden elevation of the back ground, the variety of situation in which the houses are clustered, and the rich verdure of the chestnut groves and inclosures of white mulberry for the silk-worms, and which embellish the environs for a certain distance with most luxuriant vegetation. The whole town, and all its public buildings, show a general decay, and offer repeated evidences of former splendour.

In a village five miles from Brusa, we visited the chiftlik of Isaat Effendi, and were introduced to him sitting in his open hall. He was infirm, and very old. Our repast was prepared at mid-day, under a shady tree, and consisted of pilav, and rakì diluted with water. He was proud to shew us his horses and hawks, which were very fine; but we arrived too late for the amusement of hawking. That royal sport is still followed in a great style in the provinces; but the sultans and the court have long declined it. In the courtyard stood that curious machine called a cochèe, or Turkish coach, for the conveyance of his harèm, which consisted of four young ladies. It resembles a hen-coop, painted and gilded, and set on a heavy carriage without springs.

¹ *Belon* says, that the sword of Orlando was suspended in the gate of the castle, and considered as a relique by the Turks.

The evening view of Brufa was brilliantly lighted up by the glow of the setting sun. The horizon was intirely of the most transparent azure, and the skirting clouds were light and fleecy, fuspended considerably below the bare cliffs. Nothing could exceed the clearness of tint which pervaded every part of this lively landscape. From the extreme^m thinness of the air, very distant objects are brought so much more forward than in England, that they appear with lustre; and the haziness with which even a confined view is frequently obstructed, is almost unknown here.

The next morning we commenced the ascent of mount Olympus, one of the most arduous that can be imagined. It is a collection of vast mountains, about forty miles in circumference, heaped one on another, rather than a single mass; and may be divided into three regions. The first abounds in mulberry and various shrubs; we then came to a chefnut grove, which leads to a plain, and is the summit immediately visible from the vale below. The ancient inhabitants instituted orgies in honour of Hylas, the favourite of Hercules, and ran about this forest calling as if in search of himⁿ. Wandering hordes of shepherds of the Turcoman race, with their temporary villages, frequently occupy these heights. Advancing a mile or two, we entered a grove of pine and silver fir, and the greater part having been lately burnt, exhibited a very sombre appearance. Indeed, with any but Turcoman horses the access would be absolutely impracticable, but their steadiness and agility is wonderful. The second region of level ground was at length gained, which is covered with huge

^m " ——— The pure marble air."

Par. Lost, b. iii. l. 464.

ⁿ " Καὶ νῦν δ' ἔπι καὶ ἑορτὴ τις ἄγεται παρὰ πρῆσιεῦσιν, καὶ ορειβάσια θιασευόντων, καὶ καλῶντων Τλαν, ὡς αἶν κατὰ ζήτησιν τὴν ἐκείνῃ πεσπῶνημῶν τὴν ἐπὶ τὰς ὕλας ἐξοδὸν."

Strabo, l. xii. p. 564.

fragments of rock, worn smooth, of granite, marble, and talk. There are innumerable bushes of juniper.

“Stant et juniperi et castaneæ hirsutæ.”

VIRG.

The distance from Brusa now exceeded ten miles; and the greater part of this formidable tract is as steep as the common elevation of a flight of steps. Excepting where it leads through groves, the path is upon the brink of an abyss so profound that the eye can scarcely perceive the bases of the frequent defiles, which intersect each other. The epithet of “many-vallied,” which Homer applies to the Thes-salian Olympus, is equally descriptive of this mountain°. Of lofty views, few from mere height are superior; it commands the sea of Marmara, with the domes of Constantinople occasionally to be seen, the gulf of Modania, the lake of Apollonia, and the dividing chain of Bithynian mountains, which, without exaggeration, dwindle into mere hillocks. Comparison is here our only scale of mensuration, and where chain is thus linked to chain, an attempt to be exact is unattainable, and would be endless. A level plain extends for some miles, when farther to the south-east another mountain, of volcanic shape, having a crater, crowns this immense accumulation, and completes one of the highest summits in the world. Immediately under it is a large pool, which produces a delicate fish called the alabalük,

“Πρώτησι δὲ πύλῃσι πολυπύχα Οὐλύμποιο.”

Iliad, l. viii. v. 411.

Shakespeare's description in *Hamlet*, is as literally applicable.

“Mercury,

“New lighted on a heaven-kissing hill:

“————— or the skyish head

“Of blue Olympus.”

reserved for the sultan's table. We did not advance farther than the second region; where, it must be said, that the objects become so remote and diminished that the landscape is only curious, and would not, independently considered, answer the fatigue and danger of such a journey, or reward the toil of a painful perpendicular march of so many miles.

Our route conducted us through the lower division of Bithynia, called Olympena, over a vast plain with scanty plats of corn, at best but cultivated dreariness, parched, and totally unpicturesque. At four hours' progress we saw the lake of Apollonia, and turning round, the whole of mount Olympus blended in one mass; and the third region, although so distant from the others, seemingly incorporated with them.

The whole was beautifully illuminated for the instant, but very soon enveloped with clouds. We rode round the fedges, the refuge of many species of wild fowl, which are seldom interrupted, and hover about, as if conscious of security. The peasants were busied in gathering the reeds, which, when dried, are used for the roofs of their cottages.

Apollonia is now a miserable village upon a rocky peninsula of inconsiderable height, which is connected by a wooden bridge, insulated in winter, and enjoying a singularly pleasant situation. Few large vestiges of the ancient city now remain, nor are more of a minuter fort to be discerned by the most industrious traveller. At the gate is an inscription, with festoons of vine leaves, and the caput boyis on an elegant frise^p. Upon the eminence about a furlong

Ῥ ΚΑΙΣΑΡ. ΤΡΑΙΑΝΟΣ. ΑΥΓΥΣΤΟΣ ΘΕΟΥ :: NE TH ΠΟΛΕΙ. ΚΑ :::

distant, are foundations and broken members of architecture of temples (perhaps that of Apollo) and other public buildings.

In Asia are several cities of this name; and of this in particular the page of history offers but imperfect information¹. It is said to owe its origin to a colony of Cyzicus. Under the Roman government it arrived at a certain degree of consequence; and coins are extant which have been struck there. Medals frequently ascertain such points of history, when other documents would be consulted without satisfaction.

The lake is of an irregular shape, of greater length than breadth, from fifteen to twenty miles round, then much agitated, but always turbid from the influx of the Ryndacus. Some high ground already mentioned commands the whole scope of it, which is superior in effect to those already seen, as the six islands are large, and form several divisions, which produce an appearance of the embouchures of great rivers, and give an air of variety to the view. The southern banks, lofty and closely wooded, are not from the extent of the water so far removed as to be no longer accompaniments. Under certain combinations of tint, there are few pieces of lake scenery that exhibit

¹ *Ptolemæus*, l. v. c. 2. *Strabo*, l. xii. p. 396. *Plinii Hist. Nat.* l. vi. c. 34.

Clarum autem fuisse oppidum five civitatem nummi testantur Lucii Veri inscript. ΑΠΟΛΛΩΝΙΑΤΩΝ ΠΡΟΣ ΡΥΝΔΑΚΩ & aliquis M. Aurelii ΑΠΟΛΛΩΝΙΑΤΩΝ ΡΥΝΔΑΚΟΣ. *Cellarii Not. Orbis Antiq.* v. i. p. 180. In the *Coll. Ainsliean.* is a brass coin with the head of Diana and the bent bow ΑΠΟΛΛΩΝΙ. ΜΥΣΙΩΝ. reverse a stag standing.

Upon the shores of the lake it appears that several cities have been originally founded. *P. Gyllius* mentions Miletopolis. "Quam quidem vidi fundetus everfam lacui Apolloniati propinquam, adhuc nomen retinentem." *Constant. Topograph.* l. i. c. 1.

Pococke (v. ii. p. 118) supposes that Mohallitch was the Apollonia of *Strabo*, as being nearer the Ryndacus. But that river runs above as well as below the lake Apolloniatis; and the modern Greek name of "Abouloni" seems to fix the scite.

more beauty. Skirting its morassy shores to the north, we surveyed the greater part of it; and the islands on a nearer approach rose with a more bold and varied outline from the water, and, uniting together, added beauty and contrast to the whole.

We had now passed the confines of Myfia^r, and reaching Lapadion, or Ulabad, we found the Greek convent, which is the usual resort of strangers, engaged by a panagyris, or festival, which all the neighbouring villagers were assembled to celebrate, and we were happy to be present at so novel a scene.

The convent is a mean building with mud walls, inclosing an area, around which are the chambers of the caloyers or religious, and open cloisters. More than two hundred persons attended this ceremony, chiefly women with their children, and girls. At sun-set when we were admitted they were all disposed in groupes, each of which was engaged at a repast they had brought with them; and the men partook liberally of wine. When they had nearly finished, the egumenos, with an attendant caloyer, made a procession through the different parties, bearing a portrait of the panagya, which was very devoutly kissed by all, previous to contributing a small sum of money. The festivities then commenced. Upon a stone pillar, once a polished column, was placed a large flambeau of pine wood; the musicians with great energy tuned their lyres, and the girls prepared to dance around it. About twenty of them, many of whom were exquisitely beautiful, holding each other by the hand, formed a large circle, and moved at first slowly and gracefully. The dance soon

^r Myfia is part of the coast of the Propontis, or sea of Marmara, on the north, with the Ægean sea on the west; it is bounded by Bithynia on the east, and on the south by Lydia. It includes the Troad, with mount Ida, and the rivers Simois, Scamander, Granicus, and Æsepus. It is intersected by the Caicus, which is the principal river.

became more animated, and consisted in their coiling round their leader with a kind of reel; who, waving an embroidered handkerchief, disengaged herself with much dexterity^s. Her place was then ceded to the next, and the dance continued, till all had taken it.

^s The modern Greeks certainly retain several of the ancient figures in dancing. M. *Guys*, in his florid work, containing a parallel between the customs of the ancient and modern Greeks, seems frequently to have mistaken general analogy for exact resemblance. Many of his quotations have too vague an application to the subject in question, and show more ingenuity than proof. It must be allowed, notwithstanding, that he has pursued a very curious inquiry with spirit and elegance.

Of the very numerous catalogue of ancient dances, those most in modern request seem to be the *Απόκρινος*, performed by boys effeminately dressed, for the entertainment of the Turks, and in harèms by girls. *Martial* describes it in the eightieth epigram of his fifth book.

“Nec de Gadibus improbis puellæ

“Vibrabant sine fine prurientes

“Lascivos docili tremore lumbos.”

And *Juvenal*, in his eleventh satire, has a similar passage. The *Γέρανος* was likewise a dance in honour of Theseus, similar to that called the Ariadne. The *Pyrhica Saltatio*, as used in modern Greece, is described by *Beltonius*, l. i. c. xx. M. *De Guys*, in one of his letters, observes, “Les danses champêtres en honneur de Flora vous avez souvent vu, le premier Mai, à l’Isle des Princes & ailleurs, les femmes et les filles de village aller danser dans le prairie, cueiller & ripandre des fleurs, et s’en orner de la tête aux pieds. Celle qui conduit la danse, toujours-mieux parée que les autres représente Flore & le Printemps dont l’hymne qu’on chant annonce le retour. Une des danseuses chante

“Καλῶι ελθεν ἡ Νυμφῆμας ἡ Μαῖα! ἡ Μαῖα!”

L’air de l’hymne est tendre et plein d’expression.” *Voyage littéraire de la Grèce*, t. i. p. 200.

“Il n’y a point de maîtres à danser chez les Grecs, une disposition plus particulière y rend les maîtres moins nécessaires. Une Mère au sein de sa famille apprend à ses enfans la même danse que sa mère lui a apprise, elle la danse avec eux et leur chant tout en dansant l’histoire dont la danse exprime le sujet.” *Do.* t. i. p. 206.

Dances choral were frequent likewise amongst the ancient Greeks. *Athenæi Saltationum Catalog. Pallucis*, l. iv. c. 14, &c.

It was the ancient dance of Ariadne, or the labyrinth. Many others, as the Romeika, and the Flora on the first of May, are accompanied by the voices of the dancers in recitative; but in this instance the attempt had been vain, for the instruments were discordantly loud. Little can be said in praise of the air, or the performers, who were three lyrists, and a man who played the *zamboorîa*^t or bagpipes, all of whom sang and paraded behind the dancers. When this was concluded, we were entertained by another style of dancing by two young men, whose heads were crowned with flowers, as being betrothed to girls, who were likewise distinguished by chains of small gold and silver coin, interlaced with their hair. They exerted themselves to the utmost in presence of their mistresses, who were amongst the most earnest spectators. Their movement was rapid and fantastic, exactly as represented in the statue of the dancing fawn. This dance has equal pretensions to antiquity, as an imitation of the "*Pyrhica saltatio*." As the night advanced, some of the men sang very loudly in chorus, others recited scenes of rude comedy, and their mirth continued boisterous and unrestrained till break of day.

The village of Lapadion is situated on the banks of the Ryndacus, as it passes from the lake to the sea. It does not boast higher antiquity than the close of the Greek empire. Princes of Ulabad are mentioned by Cantemir as ceding the province of Carafus to Orchan in 1337; and it was here that the armies of Morad II. and the rebel, who personated his brother Mustafâ, were drawn out in order

^t An instrument called by the Italians "*zampogna*," corrupted from *fambuca*, as the pipe was usually made of elder; adopted by the Greeks from the Orientals.

The "*miskâl*," resembling the syrinx of Pan seen on ancient statues, but rarely of the same shape, is in frequent use in the Levant. They are sometimes made double, and the number of reeds varies from five to twenty-three, and generally incurvated.

of battle". A high embattled wall or fortification is still perfect on the south-west side, extending for a mile, and thickly studded with towers. At a distance, on the plain, it has a near resemblance to many castles in Wales, which are connected with town-walls.

We traversed a very barren and unrelieved expanse of plain, with partial inclosures, which, as the harvest was past, were not less dreary, till we reached the khan at Soufougherli. We had soon to ascend a mountainous tract, most of which, being detached, composed an endless groupe of grotesque forms, breaking into pointed crags or embosomed in wood, smooth and regular. The torrent beds, now white with chalky flint, must by their fulness give a temporary beauty to these narrow vallies, which are covered with shrubs. In consequence of torrents, innumerable pieces of agate and porphery are left bare on the surface near the road.

The villages are very pleasing at a distance, and the houses curiously constructed, with a flat roof of wicker terrace, rolled smooth, and serving as a floor to sift corn, and to sleep upon during the summer months. A very high tumulus was observable, either a sepulchral monument, or thrown up for displaying the sadjak sherife, or consecrated banner. In many parts, especially in the frontier provinces, the progress of the Ottoman armies have been thus marked, and the site of former victory is thus notified to posterity.

The country was unvaried and tiresome till we arrived at Chauoux, and found only a hovel to sleep in.

Mount Temnos, or, as the Turks call it, by a kind of generic name, the Balkan, rose immediately in view, and was next to be

* *Knowles and Cantemir. D'Ohsson, v. i. p. 370. Cantemir, v. i. p. 27.*

passed. From the higher grounds we could descry the tops of mountains peering in their blue attire over the heads of others, of which, as being nearer to us, the real tints were seen. In all its parts this is a mountainous tract upon a grand scale, and so thickly grouped, that the eye cannot reach near to the extreme extent. In tracing the endless interfections, the eye is equally embarrassed; and it is worthy observation, what a rapid gradation of shade objects so multiplied produce. Every variety of shape, regular or grotesque, striking or tame, is exhibited in this assemblage. The only inhabitants are a few solitary shepherds, whose flocks are equally beautiful and numerous, consisting of the fine Caramanian sheep, noticed by Strabo^x as being of a glossy black colour, and long silky-haired goats. We met at least a thousand together, driving to the evening fold. No dye is necessary to tinge their wool; and the flocks and their owners are clothed alike in the simple livery of nature. The many torrent beds appeared white in the vallies, which, when covered with water, are more harmonized. After crossing the chief mountain (Jaunùz dagh), we descended to a plain; and rested at Jelembeh, a small town, where we found a comfortable coffee-house^y.

The face of the country remained still the same, sometimes over torrid heath, or through cotton inclosures^z, which require the neatest cultivation, and at the different seasons employ the greater part of the inhabitants of both sexes. Many women were in the field un-

^x "Εἰς τὴν κόραξαν χροαίαν."

Strabo, l. xii. p. 578.

^y Cellarius, v. ii. p. 104, 91, 2. Cluverius, p. 473, ed. 1697.

^z Cotton is called by the modern Greeks "Βομβάκι." Gossypium, herbaceum, cultum, arranged in the class monadelphia, and said to be indiginous in the island of Tenedos, by Forskåal, v. i. p. 39.

veiled and busied in picking it. There are few villages without negroes, natives of Abyssinia, who are in a certain degree admitted to the privileges of the other inhabitants, and are much less oppressed than in European colonies. During the whole way we were surrounded by a distant amphitheatre of hills, which were continued in a lengthened chain on every side. We halted for the night at Balamede. The remains of ancient art have not been destroyed merely from a love of destroying, but from idleness, as being ready to be applied whenever the materials or ornamental parts of building were required; and we observed in all the Turkish burying grounds broken pillars set up at the head of the graves. Three Turks have each a chiftlik in this village, to whom the Greeks are servants in agriculture, and have a few privileges. Many of the negroes, after a certain service, are liberated, and admitted by the aghà as the other feudal dependants, who have small portions of land allotted them for the sustenance of their families, on condition of giving up so many days labour in a week.

From Balamede we entered Lydia or Mæonia^a, and proceeded over the widely-extended plain of Sarabat or Hermus, torrid and dreary, till Magnesia appeared under the perpendicular and ferrated rock of mount Sipylus, which we had long seen over the intervening flat, as a fine mass of blue grey tint, bounding the view, and penetrating into the clouds. Here Antiochus king of Syria was defeated by L. Scipio Asiaticus, and the city and province given to Eumenes king of Pergamus by the Roman senate^b.

^a Lydia is bounded by Mysia on the north, Caria on the south, and the Ægean sea on the western side. The chief rivers are the Hermus, Cayster, and Meander, which divides it from Caria; the mountains are Mycale, Sipylus, and Gallefus.

Lydia, Ionia, Caria, Mysia, the Troad, and part of Phrygia, were made provinces of Rome by the victories of M. Perperna and M. Aquilius.

^b *Livii Hist.* l. xlvi. c. 43.

We crossed the Hermus at a ford, which receiving the Hyllus and Pactolus, shared the fame of golden sands; but now it no longer

“Rolls ashore

“The beryl and the golden ore.”

COMUS^c.

Mark the change! It is now muddy, and deep only in the channel, with wide shelving banks.

At a small distance we saw a troop of insurgents, who live professedly by plunder, stretching along the plain with their horses and camels, and very numerous. We were relieved from fear, as we were informed that they commit no outrage in the district of Kara Osmàn Oglù^d. He is the most powerful and opulent derè bey^e or feudal tenant in the empire, and though inferior to the pashàs in rank, possesses more wealth and influence, and offers them an example of administration and patriotic government which they have rarely the virtue to follow.

This rich territory, containing a square of two hundred and fifty miles in the heart of Anatolia, with the cities of Magnesia and Pergamus, little less than the original dominions of Attalus, was granted,

^c “Riguo perfunditur auro

“Atque illatis Hermi flavescit arenis.”

Sil. Ital. l. i. v. 158.

Cellarii, v. i. p. 43.

^d *Hasselquist's Travels*, p. 39.

^e Literally “the lord of the valley,” but applied to the lower order of the feudal tenants who have not been dignified with tails.

not more than a century ago, to the first of the family, whose name is continued to his descendants. Expediency and long possession have induced the Porte to consider this as an hereditary property, although they disavow it as such; regular succession, excepting with their monarch, being repugnant to their system. Upon a late renewal of the charter or firhman, which is required upon each demise, three thousand purses, about 100,000*l.* sterling, were demanded, and easily paid. He can raise sixty thousand men, and is bound to certain military services for the defence of the empire, and the contiguous provinces in particular; and circumstances perpetually arise in which his interference becomes necessary. His great revenue amounts from one tenth of the whole produce of all the land in cultivation within his district^f. Cotton is the chief article. The admirable police he maintains is the more salutary, as Frank merchants are required to send camels laden with silver specie to the internal parts of the country for prompt payment. The present representative is active and liberal, and preserves the only effort in the empire toward an efficient and honourable government; which benefit has gradually resulted from hereditary succession.

Another instance only of this description of tenure occurs throughout the whole Ottoman empire, that of Chapàn Oglù, whose territory extends northward of Bithynia, to the shores of the Black sea.

The feudal system prevails universally in the Turkish empire, which had been introduced into the Asiatic provinces by Baldwin the conqueror of Constantinople and his successors, as in Italy by the Normans, in the thirteenth century. The grants from the crown are pashaliks or government of provinces, aghaliks of villages, zaims

^f It has been asserted, that the most oppressive aghà in the empire does not levy more by taxes than four and a half per cent. per annum.

and timàrs, grants of lands for supplying a certain number of horsemen in battle fully armed and accoutred. The first Mohammedan conquerors assigned districts, villages, and portions of land, to their followers, who were required to live on their estates, in order to defend the provinces in case of surprise. These villages and their lands were styled chelichliks, or fiefs of the sword, a name which marks the original grants, and the nature of the service. These feudal tenants were bound not only to watch over the safety of their own districts, but likewise to attend the pashàs to battle, thoroughly equipped, with a number of armed men, in proportion to the fief they held, and to be always in a state of preparation with their horses. Those left by the pashàs to govern in their places and to receive their revenues, were charged with purveying for the zaims and timars, in their winter quarters, if on the frontiers, and during the whole campaign, if the seat of war were too far distant from the provinces. These revenues were called hilchiftliks (annual income), to import their constant duration. The number of these fiefs, at least of those who serve, is considerably diminished, from the interested connivance of the pashàs, who consult immediate advantage, unrestrained by patriotic considerations.

SECTION XII.

VIEW OF MOUNT SIPYLUS—FABLE OF NIOBE—MAGNESIA—DESCRIPTION OF THE CITY, CASTLE, AND MOSQUE—ROAD TO SMYRNA—EVENING PROSPECT OF THE BAY—ANNALS OF THE CITY UNDER THE GREEKS, ROMANS, AND SARACENS—MODERN CALAMITIES—THE PLAGUE—FRA LUIGI DI PAVIA—ANECDOTE OF HIM, AND ACCOUNT OF HIS HOSPITAL—BIRTH-PLACE OF HOMER—CLAIM OF SMYRNA—BION AND MIMNERMUS—NATIVES—DISCOVERY OF A STATUE OF PARIS—MOUNT PAGUS—THE CASTLE—VESTIGES OF THE STADIUM AND THEATRE—RIVER MELES—AQUEDUCTS—TURKISH HAREM—MODERN SMYRNA—ITS SOCIETY, &c.—MOUNT GALLESUS—CARAVAN OF CAMELS—VALE OF EPHEBUS—RIVER CAYSTER—DESCRIPTION OF THE PORT.

THE situation of Magnesia is at once singular and picturesque upon a gradual ascent formed by an accumulation of earth, which shelving from the steep has left it entirely bare^a. As the ancient city partook more largely of the ruin that was spread over the Asiatic provinces by an earthquake in the fifth year of the reign of Tiberius, being nearly overwhelmed, it is possible that mount Sipylus assumed

^a Amongst the Arundelian marbles at Oxford is a treaty between king Seleucus and the citizens of Magnesia and Smyrna, *Marm. Oxon*, No. xxvi. p. 41; in which, amongst other deities invoked as sanctioning the oath, is “Μητέρα την Σίπυλιν.”

Abbè Sestini (*Coll. Ainsliean*, v. iv. p. 121) notices brass coins of Trajan—reverse, Cybele, ΜΑΓΝΗΤΩΝ. ΣΙΠΥΛΙΩΝ. Another city called Magnesia of the Meander was given to Themistocles after his exile by Xerxes, where he died. *Livy*, l. xxxvii. c. 37.

its present form^b. Thirteen cities suffered from that convulsion of nature almost complete demolition, and they owed to the munificence of the emperor a restoration to their pristine splendour.

Magnesia is called the city of Tantalus, of whom is a memorable fable, and whose daughter Niobe is said to have been transformed into Sipylus.

“Intra quoque viscera saxum—

“Flet tamen, et validi circumdata turbine venti

“In patriam rapta est. Ibi fixa cacumine montis

“Liquitur, et lachrymis etiam nunc marmora manant.”

OVID.

Dr. Chandler has still a conceit about Niobe figured in the rock^c.

In the later periods of the Greek empire we find Andronicus Paleologus retiring to the strong fortrefs of Magnesia, after having unsuccessfully contended with the Turks. It became, soon afterward, the seat of Ottoman power, and the scene of many transactions^d.

^b “Και γὰρ νῦν τὴν Μαγνησίαν κατέβαλεν Σείσμοι.” Strabo, l. xii. p. 579. Plin. Nat. Hist. l. v. c. 29.

^c Chandler's *Travels in Asia Minor*, p. 264; and in Chishull's *Iter Asiæ poeticum*,

“Non procul hinc Nioben Sipyli sub rupe rigentem

“Aspexi.”

Politian has the same idea.

“Quo flet, mæsta filex, Niobe.”

The fifteen exquisite statues of this subject in the gallery at Florence fix this fable on the mind, as a real calamity.

^d Theodore Lascaris, the second emperor of Nicæa, died in 1259, and was buried at

At this time it is a large and populous city, with minarèhs, all of them lofty, and many picturesque. Near the road stands the ruined tower of a palace, intended by Morad II.^e as a retreat, after his resignation of the empire. We did not see the mosque of marble built by that prince and his empress, to which all the remaining specimens of ancient art were sacrificed, and wrought into new forms. It is inferior in size only to some of the principal at Constantinople.

We were, in fact, several centuries too late for antiquities at Magnesia; for when any public work was erected by the Turks, all the external blocks of marble of great edifices were rehewn, and modelled to their taste. The shafts of columns only, not their heterogeneous capitals, have escaped such barbarism^f. Upon a cliff occupying the exact centre, and much lower than the others, are ruinous embattled walls girding the summit, which are the outworks of a fortress of singular strength on the site of the acropolis, and erected by the princes of the Nicæan dynasty, upon the Gothic model, in the thirteenth century.

Magnesia. George Muzalon, his favourite, and his adherents, were basely massacred at the altar, as they were performing his obsequies. *Gibbon*, v. xi. p. 515.

Korood, the son of Bayazid II. was established by his father at Magnesia, but defeated and killed by his brother, Selim I. *Cantemir*, b. iii. p. 145.

Selim, son of Suleyman II. was resident at Magnesia at the time of his father's death in 1556. *Ibid.* p. 207.

^e Morad II. abdicated the throne and retired to Magnesia, but accepted it a second time after the battle of Varna and the defeat of the European league, when Mohammed II. his son, reassumed the government of Magnesia. *D'Ohsson*, t. i. p. 370. Other particulars of the history of Magnesia are related by *Chandler* (p. 267), who omits the above.

^f "Dolui eorum casum, non tam exeo, quod projecti humi jacerent, quam quod capitula ex antiquâ artis ratione commutarentur in barbaricos modulos." *Petri Gyllii Const. Topog.* l. ii. c. 44.

We had a mountain of many miles to pass, a continuation of Sipylus, the height and rugged ways of which reminded us of Olympus, yet not without romantic villages clustered against the steep. Previous to our descent into the plain of Avdjilar we enjoyed the first complete view of the bay of Smyrna, with the town stretching into it upon a neck of land. It is richly cultivated, with vineyards, and well built villages. The entrance into Smyrna is through very spacious cemeteries and luxuriant cypress groves. As the evening closed, the bay was illuminated by the warmest glow, and the whole scene rendered as brilliant as many of those which Claude Loraine so happily imagined. The purple tint on the mountains, and that on the sea of a fainter hue, would employ the talents of the first masters.

No city in the Anatolian provinces has preserved a flourishing state through so many ages, yet not without a share of calamity. It has been burnt and pillaged by war, overthrown by earthquakes, and is annually visited by the plague.

Of the seven cities addressed by the writer of the Apocalypse, Smyrna alone retains any comparison with its original magnificence; the temples and public edifices are no more, but its opulence, extent, and population, are certainly increased.

The origin of cities is frequently fabulous, and this is reported to have been first established by Smyrna, an Amazon. With greater probability, certain of the inhabitants of Ephesus are said to have migrated here on account of the port, which has been the cause of all its success.

The antiquity of Smyrna, as to its exact era, is involved in some obscurity; and though it claims the birth of Homer, there exist no proofs of its having been then a city, a consequence which it derived

from the companions of Alexander, Antigonus and Lyfimachus, who may be considered as founders. When associated with the twelve Ionian cities, an honour obtained by the mediation of Attalus, to whom as a free city it had been given by the Roman senate after the defeat of Antiochus^g, it soon gained superior distinction.

The gymnastic games were celebrated every five years at Smyrna with universal resort^h; and it was embellished with the temples of Cybele, of Jupiter, and Apollo, and one of Diana Leucophyrne, yielding only to that at Ephesus in extent, but superior in elegance of architectureⁱ.

But under the Roman auspices its former magnificence was exceeded. After it had afforded refuge to Trebonius, one of the conspirators against Cesar, who was slain by Dolabella, and part of the city destroyed, it enjoyed the protection of Augustus, who allowed them the title of Neocori. When the eleven cities of Asia Minor contended for the honour of erecting a temple to Claudius, his mother, and the senate, it was decreed to them^k; and their gratitude to Hadrian, who had repaired the destruction of an earthquake, dedicated another to him, with annual games. The temples of emperors were more spacious and beautiful even than those at Ephesus

^g Livii.

^h Pausanias, l. vi.

ⁱ Strabo, l. xiv. p. 646. His expression is "πολυ διαφέρει." p. 647.

^k Tacitus, l. iv. c. 55, accounts for the preference given to Smyrna in the contest of the eleven cities, by which they gained the title of "Νεωκοροι σεβαστων." "Gravissimo discrimine exercitûs ob asperitatem hyemis et penuriam vestis, omnes qui adstabant Smyrnæos detraxisse corporis tegmina Romanisque legionibus misisse."

and Pergamus¹. Strabo is diffuse in commendation of the city, and objects only to the deficiency of those public accommodations, which were always the first object of the Roman architects, but intirely overlooked by their masters of the Grecian school^m.

Christianity was received, by the conversion of most of its inhabitants, but the government was adverse to it, and Policarp, the canonized bishop, was martyred in its cause. The arms of the Saracens spread like a torrent over Anatolia, and Smyrna was soon subjected to their yoke; but when recovered, with Ephesus, by the emperor Alexius, the christian churches were rebuiltⁿ. Through many cen-

¹ Games at Smyrna in honour of Hadrian were called "Hadriana Olympeia." *Seldeni Marm. Arundel. Oxon.* p. 159. In the *συνέδρια* or *κώινα* of the Asiatic states who assembled to vote money for the erection and repair of temples, Smyrna became the metropolis, as appears from the coins of Severus and Gallienus, ΠΡΩΤΑ ΚΟΙΝΑ ΑΣΙΑΣ. ΣΜΥΡΝ. on one of Caracalla ΣΜΥΡΝ. ΠΡΩΤΩΝ. ΤΩΝ. ΣΕΒΑΚΤΩΝ. ΚΑΛΛΕΙ. ΚΑΙ. ΜΕΤΕΘΕΙ. and on others in the *Coll. Ainsleian*, v. iv. p. 115. Reverse, Cybele sitting, and Æsculapius standing before her, each as the genius of Smyrna and Pergamus. ΠΕΡΤΑΜΕΝ. ΣΜΥΡΝ. ΟΜΟΝΟΙΑ. ΣΜΥΡΝΑΙΩΝ. Γ. ΝΕΩΚΟΡΩΝ. A temple of Apollo, where oracular responses were given, was built near the extremity of the walls. The celebrated odæum or music school was adorned by a picture of one of the Graces, by the hand of Apelles. *Pausanias*, l. ix. 309. Bupalus of Chios made the statue of Fortune for the Smyrnæans, and the three Graces of gold in the temple of Nemesis. *Pausanias*, l. iv. c. 8. *Junius de Piet. Vet.* l. i. c. 16. An exquisite specimen of the last mentioned, is a small statue of Venus coming out of a bath, in the Museo Pio-Clementino, found near the Via Prænestina, and inscribed ΒΟΥΠΙΑΛΟΣ ΕΠΟΙΕΡ.

^m "Νυν ἔστι καλλίστη πασῶν. Μέρος μὲν τι ἔχουσα ἐπ' ὄρει τετειχισμένον, τὸ δὲ πλεον ἐν πεδίῳ πρὸς τῷ λιμένι. Ἔστι δ' ἡ ρυπο τομία διαφορὸς ἐπ' εὐθειῶν εἰς δύναμιν, δὲ αἱ ὁδοὶ λιθοστῶται στοαὶ τε μεγάλαι τετραγῶνοι ἐπιπεδῶνται καὶ ὑπερώοι ἐστὶ δὲ καὶ Βιβλιοθήκη, καὶ τὸ Ὀμηρίον στωα τετράγωνος ἔχουσα νεῶν Ὀμηρῆ καὶ Ἰωάννου," &c. "Ἐν δὲ ἐλαττωμα τῶν ἀρχιτεκτόνων ἔστι μικρὸν ὅτι τὰς ὁδοὺς στρωννύντες ὑπόρρυσαι οὐκ ἔδωκαν αὐταῖς," &c. l. xiv. p. 646.

ⁿ *Gibbon*, v. xi. p. 102.

turies the possession of the city was alternately held by the Saracens and Christians. About 1160, when nearly desolated, John Angelus Comnenus attempted its restoration. In 1342, the citadel was defended by the knights of St. John of Jerusalem, or of Rhodes, to whom the custody of it had been committed by Pope Gregory XI.^o; in 1402, their valour in opposition to Timour was unsuccessful, the Christians were massacred, and the city taken by storm^p; but at the end of the same century, assisted by the Venetians, they forced the Turks to evacuate it with great loss^q. Many ages have elapsed since the Turks have been sole masters; in 1694, the Venetians had resolved, with almost a certainty of success, to attack it by storm, but were diverted from their purpose by the intercession of the foreign merchants^r.

The population of Smyrna is computed to exceed a hundred thousand persons.

Amongst the calamitous events of a more modern date, are the earthquake in 1688, which buried four thousand persons in the ruins; a fire then raging at every corner of the town^s; and the massacre of the Greek subjects in 1770^t.

^o *Vertot l'Emp. Romain.* t. v. *Gibbon,* v. xi. p. 440.

^p *Gibbon,* v. xii. p. 49.

^q *Knowles,* v. i. p. 278.

^r *Cantemir,* b. iv. p. 395. *Rycaut. Greek Church,* p. 33, & seq.

^s *De la Mottraye Voyage,* t. i. p. 182. "On pouvoit avec raison alors appeller cette ville la nouvelle Smyrne, l'ancienne ayant etè presque entierment abimée par le terrible tremblement de terre qui arriva au mois Juillet 1688."

^t "La nouvelle de la destruction totale de la marine Ottamane fût publique a

The plague is communicated by the commercial communication with other ports in the Levant, and baffles every precaution to effect its intire eradication. Although its frequency be not lessened for many years past, the unexampled zeal of the director of one of the hospitals has considerably diminished its baleful effects.

Fra Luigi di Pavia^u, prior of the hospital of San Antonio, is a native of Padua, of the order of Recolôts. He built and established the house about twenty-seven years since, and has applied the whole of the pension he receives from his family to its benevolent purposes. Patients of all ranks are admitted without fee; and what is contributed by those of the better sort is added to the common stock. He does not pretend to any skill in medicine, but tries every plausible experiment with unremitting attention, and frequently performs the most menial offices himself. Having been infected, he made a vow to attend one person at least, if he recovered. His success has induced him to dedicate the remainder of his life to that service. He has lately adopted the oiled shirt with friction, and found it a remedy of more frequent avail than many others. He computes with the

Smyrne, de la dimanche 8 Juillet 1770 à quatre heures du matin. La certitude d'un fait aussi étrange, repandit parmi les Mahométans de cette ville la consternation et le desespoir. La populace humiliée, outrée de ce revers, animée par les discours seditieux d'Ibrahim aghà, douanier de Smyrne, homme méchant, cruel, fanatique à l'excès, et de quelques autres personages du même caractère, voulut assouvir sa rage sur les Chrétiens & principalement sur les Grecs. Ibrahim donna l'exemple, et le même dimanche à cinq heures au matin, commença par faire tuer inhumainement tous les Grecs employés ou domestiques, de la Douane, dans l'hôtel même, cet exemple fut suivi dans les marchés, les quais de la ville; en moins de quatre heures, environ 1500 Grecs furent égorgés & deux Européens. Elle n'aurait certainement pas épargné les Français de toutes les nations, si c'eût été un jour ouvrier. Le massacre dura depuis cinq heures du matin jusqu'à près de neuf heures," &c. *Peyssonnel Observ. sur B. de Tott*, p. 78.

^u *Howard on Lazarettos*, p. 32 to 41

strictest veracity, that of his patients nearly two thirds have escaped death.

This simple detail of facts may supply pages of panegyric; and "Marseilles' good bishop" must yield to the benevolent and humble Franciscan.

The claims of seven cities for the honour of having given Homer to the world, have been a subject of classical disquisition and inquiry. In a matter so unconfirmed by positive proof, it is but just to say, that the best supported conjectures adduced in the course of the argument are not in favour of Smyrna^x. But it has been hastily asserted, that he has omitted the mention of that place, in all his poems^y.

The most elegant passage in the Ambra of Politian is that which describes Smyrna, and the birth of the poet, on the banks of the Meles^z.

^x *Leo Allatius, de Patriâ Homeri*, in sixteen chapters, examines the claims, and cites much authority to prove him a native of Chios.

"——— Jam supremi certant de sanguine vatis

"Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenæ."

Politiani Munto.

^y "Ριμφα δια Σμυρνης πανχρυσιον αρμα διωκει

"Ες Κλαρον αμπελοεσσαν."

Homeri. Hymn. ad Dianam. edit. Stephani.

^z "Sæpe illum vicinâ Faunus in umbrâ.

"Demirans, aures tacitus tendebat acutas,

"Et subito puerum Satyri cinxere theatro,

"Cum Satyrisque feræ, sed quæ nil triste minentur,

"Cumque feris sylvæ, sed quæ alta cacumina motent,

"Multifidæque sacris adnutent legibus auræ.

Certain it is that the Smyrnæans considered him as their own, and were particularly jealous of that fame; they erected his statue; they cultivated the science of rhetoric in his temple; and they impressed, as a vehicle of the greatest notoriety, and the highest testimony of their respect, his portrait upon their current coins^a.

Homer was certainly unknown beyond the Alps till 1337, when Barlaam, the Calabrian monk, introduced his Iliad at Rome, where he was sent on an embassy to Pope Benedict XI. by the patriarch of Constantinople; to which circumstance must be attributed the revival of Greek learning in Italy^b. Lydgate, soon after Boccace had adopted the spurious story of Dictys and Dares, compiled his "Troy Boke," one of the earliest poems of any merit in our language. Amid the darkness of the Gothic night, it is therefore the more pleasing to discover the immortal poet, as that single, but irradiating luminary, by which our ancestors were assisted, and invited to the search of the long hidden treasures of classical literature.

"Ipfi quinetiam riguo Pactolus & Hermus

"Certatim affluxêre auro, jussosque tacere

"Ripâ ab utrâque suos Meander misit olores;

"Meander sibimet refluis sæpe obvius undis."

Politiani Ambra.

^a "Και δὴ τὸ νομίζαί τι καλκὸν παρὰ αὐτοῖς Ὀμηρίον λέγεται." *Strabo*, l. xiv. p. 646.

"Quantum Smyrnæi durabunt vatis honores."

Lucan, l. ix. v. 987.

^b *Gibbon*, v. xii. p. 66, 119.

How much MSS. of Homer were in request, even with the Greeks of the lower ages, may be collected from *G. Cedrinus*, one of the Byzantine historians, who (describing the imperial library at Constantinople, consisting of 600,000 volumes, which was destroyed by fire) mentions the Iliad and Odyssey written in gold letters upon a roll a hundred and twenty feet long, made of the intestine of a serpent. *P. Gyllius Top. Const.* l. ii. c. 20.

Two poets much admired for the elegiac sweetness of their verses Smyrna can legitimately claim. They are Bion^c, whose Idyllia are extant, and Mimnermus, of whose excellence we have the testimony of Horace and Propertius^d, but his fragments only have reached the present age. He was patronised in the court of Croesus king of Lydia, and lived in the time of Cyrus. The remains of his poems are chiefly on amatory subjects.

Few of the Ionian cities have furnished more reliques of antiquity, or of greater merit, than Smyrna; but the convenience of transporting

^c There were ten of that name eminent for their literary works. This is called by *Diog. Laert.* (l. iv.) “Εβδομὸς Μελικὸς Ποιῆτης.” His “Idyllia” are published by *Hen. Stephens*, at the end of his edition of “Homer.”

^d *Hor. Epist.* l. ii. ep. 2.

“Plus in amore vult Mimnermi versus Homero.”

Propertii Eleg. l. i. el. 9. v. 11.

Brunck Anthologia. The pentameter verse was invented by him. *Hist. Acad. Insc.* t. x. p. 292.

Another poet of Smyrna composed a sequel to the Iliad, in fourteen books, the principal merit of which are accurate descriptions of the country and natural history of Ionia. The original manuscript was discovered in Greece by Cardinal Bessarabion, who communicated it to the learned world. The author is called Quintus Calaber or Smyrnæus, which was not his name, but probably that of the owner of the book. He was first published at Venice by Aldus, by Fregius at Basil in 1569, by Rhodamannus at Hanover in 1604, and lastly at Leyden, 1734, 8vo. with this title, “Quinti Calabri Prætermisforum ab Homero Libri xiv. Græce, cum versione Latinâ & integris emendationibus Laurentii Rhodomanni, ed adnotamentis selectis Claudii Dausqueii. Curante J. C. de Pauw, qui suas etiam emendationes addidit.” Dictys of Crete and Dares of Phrygia wrote in the thirteenth century, or in reality were monkish forgeries of that date, in which the Latins and Byzantines were equally expert.

them, and the number of investigators, have exhausted the mine. Yet last summer, in sinking a well, the site of a temple was clearly discovered, with columns of porphyry and marble, and a statue of Paris of exquisite workmanship. He is represented with a greyhound holding the apple behind him, and not more than a yard high. The face expresses much hesitation and wavering previous to decision, and the features are on the true Grecian model.

We ascended the hill, mount Pagus of the ancients, to survey the extensive remains of the fortress, at the foot of which modern Smyrna is built. That city, from demolition by war and earthquakes, has changed its site, being at this time much nearer to the head of the bay. In the remotest period this insulated hill appears to have been connected with it through all its changes, and to have been the acropolis. After so many ages, it now consists of an embattled wall, with many towers, square and angular, inclosing about seven acres. There are, as appendages of great castles on the Gothic model, the ruins of a chapel and a large arched cistern; nor does it appear that the inside space was ever built on, but used as a camp, when so manfully defended by the knights of Rhodes. The present castle was put in a complete state of defence, if not wholly rebuilt, by the knights of Rhodes, after having been destroyed by Tamerlane in 1419. Sultan Morad dismantled it, and it was finally restored by John Angelus Comnenus, who was a great benefactor to the city.

The head of the northern gate is of white marble sculptured with an inscription round the arch relative to the restoration of the city by the emperor John Angelus Comnenus and his empress Helena. On one side of the west gate is a colossal head, concerning which most travellers have offered a conjecture. It has been called

a sphynx, the amazon Smyrna, and the empress Helena. The western declivity has vestiges of the stadium, and the northern of the theatre.

Upon the middle space of mount Pagus the ruins of a temple were lately discovered, the dimensions of which were fifty feet by twenty-seven, within the walls. The stadium, when taken to pieces to build a khan, was 540 feet long, and the diameter of the circular end 288 feet, 120 of which were occupied by the arena, and the remainder by the subsellia. The vaults for the wild beasts were then discoverable. Legends report that St. Polycarp was here torn to pieces by wild beasts.

The bird's-eye prospect is very amusing, and highly cultivated, as it commands the valley of gardens called Avdjiler, with the whole town of Smyrna, so compact as to show itself like a single roof, the gulf quite to the sea, and the surrounding spiral mountains. From the south side we overlooked a valley abounding in marshy shrubs, concealing the Meles for a considerable distance; and we could discover farther on its scanty stream and rocky bed. It is the rivulet sacred to Homer*. We descended in order to trace the banks, set thick with oleanders, from the ruins of one aqueduct to those of another more extensive and ancient, which has fourteen arches, some circular, and others elliptical; the latter may be the Turkish

* "Hic placido fluit amne Meles, auditque sub altis

"Ipse tacens, antris, meditantes carmina cycnos.

"Hæc vatem eximium tellus (ita sancta vetustas

"Credidit) hæc illum dias in luminis oras

"Prima tulit."

Politiani Ambra.

Pausanias, l. vii. c. 5.

additions. The aqueduct^f in use is smaller, and nearer the town; and the stream of the first is now collected to turn a corn-mill above it against the hill.

In this truly romantic spot, in a luxuriant dingle of woodbine and jessamine, several Turkish women were reposing in the shade, and enjoying the delicious freshness, unveiled, and with great freedom. The younger composed the harèm of some wealthy Turk, with old women to attend them. They were extremely beautiful, but their persons relaxed, and inelegantly protuberant, to the English eye^g.

The streets of Smyrna are so narrow that they almost exclude light and air by the near approximation of the tops of opposite houses. Yet this plan has certain advantages in this climate; for the intense rays of the sun are more to be avoided even than the exclusion of air. Kiosques and terraces, attached to almost every house, supply the deficiency. Many of those belonging to Frank merchants are spacious and handsome in one street communicating with the port. The bay has much beauty, resulting chiefly from the side skreens, which are a chain of mountains of an irregular outline, and of nearly equal height. The Frank merchants enjoy unmolested

^f The ancient aqueduct is 70 feet high, and 350 in length. The other was built in 1674. *Rycaut contin. of Knowles*, p. 256. It has seven arches above, and two below, is 200 feet across, and 60 feet high.

^g *Ferdoosi*, the Homer of the Persians, in the *Shàh Namàh*, gives the following animated description of Turkish women. "With them are many Turkish girls, all with their faces veiled; all with their bodies taper as a cypress, and locks black as musk; all with cheeks full of roses, with eyes full of languor; all with lips sweet as wine, and fragrant as rose-water." In the Koràn, the houri, promised by Mohammèd, are literally "black-eyed nymphs." *Jones's Hist. of the Persian Language*.

freedom, and society is conducted upon liberal plans. Many of them live with great hospitality, and even elegance. In the heat of summer they retire to the villages of Boodjah, Burnabât, and Sedîkeuy, where they have retreats in the style of the country. Whoever visits Smyrna with respectable recommendations, will have ample cause to acknowledge their liberality and politeness^h.

After a week's residence we left Smyrna. Skirting the hill above the Meles, opposite to the castle, where the cultivation is on every side remarkable, we passed through a gap in the wall of the pomæriumⁱ, in which were formerly many sepulchres. A level country succeeded, with plains abounding in bushes of phylerea and dwarf oak, till we reached Tchelima, at night. About the last mile the mountains in front formed a very grotesque outline, with perpendicular breaks, and sombre foliage, composing a noble sweep. For several hours our course was directed over a wide morass, at the foot of lofty crags, both covered with bushes of the spiræa in rich purple blossom. We soon ascended mount Galefus, at a pass rugged and

^h The following sketch of society and manners at Smyrna is given by *La Mottraye*.

“ Ils tiennent presque tous, table ouverte, en un mot ils se font un plaisir sensible de voir les étrangers et de leur procurer toutes sortes de divertissement. Ils donnent la matière toute entière à leur négoce, et le reste du jour à ces divertissemens, de la chasse &c. et à bonne chère, qu'il étoit aisé de faire dans un pays où le pain, la viande, le poisson, le vin, les fruits & tous les vivres qui sont excellens, se donnent presque pour rien. Ils vivent d'ailleurs entre eux dans une union très particulière sans que la différence de religion, ou de nation ou quelque intérêt de parti l'altère jamais, même pendant la guerre.” T. i. p. 185.

M. *De Guys* (*Voyage littéraire*, t. ii.) is equally descriptive; and *Chandler*, in several chapters, has given a pleasing account of what relates to Smyrna. *Sandys*, and the old travellers, are more concise.

ⁱ *Varro* and *Livy* explain the pomærium to be an unoccupied space immediately within the city walls, upon which it was not lawful to place any building; but sepulchres were frequent.

dangerous in every part; the soil is very loose, with huge stones, and abounding in shrubs and pine trees.

“Umbrosi subter pineta Galefi.”

TIBULL. l. ii. eleg. 34.

The defiles are formed by steepes of the same description. Descending into a spacious glade on the side of a rivulet, we halted, and joined a caravan who were resting from the heat, which at noon was become so oppressive as scarcely to be borne. Under a hut built round the trunk of a large plane tree, the travellers were stretched on mats, sleeping, or taking their temperate refreshments, whilst the camels were dispersed around in very grotesque groupes. When on their march, from fifty to a hundred in a line, with a solitary ass at their head, they owe all their effect as marking a distance on plains, or when skirting the extremity. But we now saw them clustered together in unequal numbers, and different attitudes, and could thus contemplate the character of so extraordinary an animal, the truest emblem of docility and patience. Considered simply in the scale of picturesque beauty, many may be superior, but as an accompaniment of an Asiatic scene, they are most characteristic and peculiar.

In a few hours more the plain of Ephesus opened in front, and we were soon on the banks of the Cayster^k, full, and winding, but not clear. That part of it where the poets place so many swans^l, must have been nearer to the source; for none are now seen. At a

^k “Ενθα Καῦστρε

“Ὡσχα καχλαζοντος ἐπιροεῖι ἀγλαον ὕδωρ.

Dionys. Perieg.

^l The swans of the Cayster are celebrated *Iliad*, xiii. 461, *Ovid. Metam.* l. v. 386, *Martial*, l. i. epig. 54.

ruined bridge, the view, infinitely grand, extends from a mount crowned with a single tower, and includes a series of the reliques of ancient Ephesus around mount Prion, flanked by the ferrated cliffs of mount Correfus^m, the dilapidated mosque, village, and castle, of Aiafolùk, ingrafted on a bold fastness, and completing a prospect of superior interest.

What it has been when Ephesus flourished, the boast of Ionia, imagination must now supply; nor are all the features of nature still the same. Those which are unaltered are upon so magnificent a scale as seldom to occur independent of such accompaniments, however heightened by them. The branch of the sea which formed the port no longer exists, and is ill succeeded by a vast morass of tall reeds.

The vale of Ephesus exhibits so total a change, that a perfect phenomenon appears to have taken place; although, in the lapse of so many ages, from the same cause, the same effect may have been produced in many countries, the state of which, at as remote a period of time, has not been transmitted to us.

An arm of the Ægean sea furnished the city with several ports, but all were shallow and incommodious. Attalus Philadelphus, king of Pergamus, memorable for the magnificence of his public works, was persuaded by an architect to construct a mole, which should re-

^m *Strabo*, l. xiv. p. 640. “ Προσπεριλαβών καὶ τῆς περὶ τον Κορρησον παραωρίας.”

Choiseul has, in contradiction to the more accurate opinion of *Pococke* and *Chandler*, transferred the name of Pion to the mount of Aiafolùk. The real Pion, or, as it is with equal frequency called, Prion, and Lepre, stands under Correfus, in the centre of the ancient Ephesus.

medy the inconvenience". They did not foresee that by interrupting the current so great a mischief would ensue; for the accretion of earth, brought down by a river of torrents, soon destroyed the port, and the commercial advantages of the place; and in successive ages has encroached some miles on the dominion of the sea.

The Cayster now flows through sedges, scarcely visible; and whoever visits Ephesus, without previous information, could not suppose it ever to have had a free communication with the ocean°.

ⁿ Strabo, l. xiv. p. 641.

^o "Παραλιαν Εφεσον." *Dionysii Perieges.*

SECTION XIII.

OF THE TEMPLE OF DIANA—ITS ANCIENT SPLENDOUR AND HISTORY—ANCIENT EPHEBUS UNDER THE GREEKS AND ROMANS—INTRODUCTION OF CHRISTIANITY BY TIMOTHY THE FIRST BISHOP—TAKEN BY THE CARIAN PRINCES IN 1300—FOUNDATION OF AIASOLUK FROM ITS RUINS—DESCRIPTION OF THE PRESENT VESTIGES—CAVERNS—STORY OF THE SEVEN SLEEPERS IN THE KORAN—CASTLE, MOSQUE, AND AQUEDUCT, AT AIASOLUK.

IN the Grecian history the first circumstance recorded of Ephesus^a, is the siege by Croesus, king of Lydia, at that time a city of the Carians rendered sacred by the fame of Diana. To that venerable structure, one of the few wonders of the old world, the Ephesians were proud to owe their superiority over the Ionian cities. It may be therefore, in some degree, amusing to collect the accounts of different historians, concerning the origin, the splendour, and the decay of so celebrated an edifice.

The rude object of their primeval worship was a block of beech or elm carved into the similitude of Diana, not as the elegant huntress, but an Ægyptian hieroglyphic, which we call the goddess of

^a Ephesiis Græcorum primus bellum intulit Cræsus. Ephesii ab eo obsessi suam urbem Dianæ donârunt fune ex æde Dianæ ad murum allegato; erat autem inter veterem urbem quæ tum obsidebatur & templum septem stadiorum intervallum." *Ex Herodoto*, l. i. p. 11.

Nature, with many breasts, and the lower parts formed into an hermæan statue grotesquely ornamented and discovering the feet beneath it^b. This image was preserved till the later ages in a shrine, on the embellishment of which mines of wealth were consumed, and the genius of Praxiteles exhausted.

The earliest temple was partially burned, and probably the roof of timber only, by Hérostratus, a philosopher who chose that method to insure to himself an immortal name on the very night on which Alexander was born. Twenty years after that magnificent prince, during his grand expedition for the conquest of Persia, offered to appropriate his spoils to the restoration of it, if the Ephesians would consent to allow him the sole honour^c; but they rejected the pro-

^b *Democritus Ephesius* wrote *περι τῆς ἐν Εφέσῳ ναῦς*. The original statue of Diana was placed according to Callimachus upon a block of beech wood, “*φαγῶν ὑπὸ πρῆμνῳ*,” but Dionysius says, “*πρῆμνῳ ἐνὶ πτελέῃς*” in stipite ulmi. De ipso Deæ simulachro ambigitur, cæteri ex ebena esse tradunt. *Plin.* l. xvi. c. 40.

Ephesi in æde Dianæ simulachrum & etiam lacunaria ex cedro et ibi et in cæteris nobilibus fanis propter æternitatem sunt factæ. *Vitruv.* l. xi.

In his sixth book he relates the method used for transporting the blocks of the columns to the temple. *Strabo*, l. xiv. p. 640.

When the original figure became decayed from extreme age, it was propped by two rods of iron, like spits. After its renewal, these strange additions were likewise adopted. In *Grævius' Thesaur. Antiq. Græc.* is a curious dissertation, “De veribus simulachri Dian. Eph.” where the cause of their being so placed is defined.

Statues of the Ephesian Diana now preserved at Rome, in the Vatican, are one of white marble little less than life, found at Adrian's villa. See *Museo Pio. Clementino*, tom. i. tav. xxxii.

One in the Campidoglio, of alabaster and bronze, and two others in the villa Albani. A treatise on the Ephesian Diana, was published at Rome by Claudio Metetrei Rome, 1657. *Montfaucon's Antiq.* l. iii. v. 15. She was called Diana Polymamma.

^c *Arrian de Exped. Alex.* p. 18. *Strabo*, l. xiv. p. 949. When Alexander became master of Greece he afforded peculiar patronage to this city, and Lysimachus, his suc-

posaf as disgraceful for them to accept; and so general was the devotion, that the women worked at its materials, and 220 years were spent in its completion.

In this inquiry we are principally assisted by Pliny and Vitruvius, who may be supposed to have availed themselves of the ancient documents of the greatest credit, and of the best information.

The designer and original architect was Ctesiphon, a Cnossian, assisted by his son Metagenes, 541 years before the Christian era; and their plan was continued by Demetrius, a priest of Diana; but the whole was completed by Daphnis of Miletus, and a citizen of Ephesus^d. It was the first specimen of the Ionic style, and in which the fluted column and capital with volutes were originally introduced. Left so great a structure should be endangered by earthquakes, they selected a marshy site for the foundations, which were laid on charred piles and beds of wool^e. The whole length of the temple was 425 feet, and the breadth 220; with 127 columns of the Ionic order, and Parian marble each of a single shaft, and sixty feet high^f. It had a double row of columns, fifteen on either side;

cessor, was employed in extending the walls, and arranging the internal government.

^d *Pliny*, l. xxxvi. c. 14. In Ephesi Dianæ æde primum columnis spiræ subditæ et capitella addita. L. xxxvi. c. 22.

Vitruvius, l. viii.

^e *Watson's Chemical Essays*, v. iii. p. 48. from *Pliny*, "Ante calcatis ea substravere carbonibus, dein velleribus lanæ." L. xxxvi. c. 14.

^f Templum Dianæ in nummis imperialibus occurrit; in eo centum & viginti septem columnæ fuerunt, sexaginta pedum altitudine singulæ a singulis regibus factæ, ex quibus triginta sex mirabili arte erant cælatae. Templi descriptionem vide in Philone de septem orbis miraculis. *Plin.* l. xvii. c. 40.

and Vitruvius has not determined if it had a roof; probably, over the cell only. Such dimensions excite ideas of uncommon grandeur from mere massiveness; but the notices we collect of its internal ornament will increase our admiration. It was the repository in which the great artists of antiquity dedicated their most perfect works to posterity. Praxiteles and his son Cephisodorus^g adorned the shrine; Scopas contributed a statue of Hecate^h; Timarete the daughter of Mycon, the first female artist upon recordⁱ, finished a picture of the goddess, the most ancient in Ephesus, and Parrhasius and Apelles^k, both Ephesians, employed their skill to embellish the

Vitruv. l. i. c. 9, and l. iii. c. 1, "Qui de Ionicâ ejus edificatione, ambitu & architectis plura referunt." *Grævii Thesaur. Antiq.* v. iv. p. 174. *Strabo*, l. xiv. p. 641, from *Artemidorus*, says that the architect of the second temple was Chiromocrates, who proposed to cut mount Athos into a statue of Alexander.

^g Cephisodorus Praxitelis filius "cujus laudatum est Pergami symplegma, signum nobile, digitis corpori verius quam marmori impressis." *Plin.* l. xxxvii. c. v.

^h "In cujus contemplatione monent æditui parcere oculis tanta marmoris radiatio est." *Ibid.* 5.

ⁱ *Plin.* xxxv. c. 11.

Strabo, l. p. 642.

^k Parrhasius the Ephesian painter inscribed on his works "Ἀερόδιατος ἀρετήν τε ἰα δ' ἐγραψεν;" and at other times "Πάρρῃσιος κλέϊνης πατρίδος ἐξ Ἐφεσῶν." *Musonius*.

"Pinx' e Alexandrum magnum fulmen tenentem in templo Ephesiæ Dianiæ xx talentis auri. Digiti eminere videntur et fulmen extra tabulam esse. Sed legentes meminert ea constare ex quatuor coloribus. Immane tabulæ pretium accepit aureos mensurâ non numero; pinxit et Megabyzi sacerdotis Dianæ Ephesiæ pompam." *Plin.* l. xxxv. c. 10.

Artium

Quas aut Parrhasius protulit aut Scopas

Hic faxo, liquidis ille coloribus

Solers, nunc hominem ponere, nunc Deum.

Hor. Od. l. iv. c. vii.

pannels of the walls. The excellence of these performances may be supposed to have been proportioned to their price, and a picture of Alexander grasping a thunder-bolt by the latter, was added to this

Parrhasius, as a native of Ephesus, bestowed his most celebrated works on that city. Ulysses feigning madness, Archigallus the chief priest of Cybele, groupes of Meleager, Hercules, and Perseus, Philiscus and Bacchus, with an emblematical figure of Virtue standing near them, with another of Æneas, Castor and Pollux, Telephus, Achilles, Agamemnon, and Ulysses, are those enumerated and most praised by Pliny. Two armed men, the Archigallus above mentioned, with Meleager and Atalanta, were removed by Tiberius to Rome. The Theseus by Parrhasius, about which he had a memorable contest of art with Euphranor, was brought from Athens, and placed in the capitol. The horrible expedient which he practised to represent the tortures of Prometheus, by purchasing an Athenian captive of Philip of Macedon, whom he stretched on a rack, afforded materials for an exquisite oration of Seneca. L. v. 34.

The Ephesian citizens encouraged the arts, and possessed many of the most celebrated specimens. Their architecture was conducted principally by Pharax, mentioned by Vitruvius with respect. Agasius the son of Dosotheus was amongst their most eminent sculptors. The Gladiator with his name now in the Borghese collection, and the Apollo Belvidere, were discovered at Porto Anzio, a city founded by Nero. They had an invaluable picture by Xeuxis, the subject of which was Menelaus at the funeral of his brother. Ephorus, the master of Apelles, was an Ephesian. From the pencil of the latter, they obtained some of its sublimest efforts. Of the Alexander grasping a thunder-bolt, Cicero in his fourth oration against Verres, alluding to the veneration of the Greeks for particular pictures, exclaims, "Quid Ephesios ut Alexandrum? quid Rhodios ut Ialysum, &c. Arrian, (*De Alexand. Exped.* lib. iv.) relates that he was seen to shudder on looking at the picture of Palamedes betrayed by Ulysses, painted by Timanthes at Ephesus. Euphranor above mentioned exhibited two of his happiest performances, one on the subject of the madness of Ulysses, in competition with Parrhasius, and another of two men in conversation. Calliphontes placed two fine pictures in the temple of Diana; and Hittinos is alluded to by Ausonius. *Idyl.* x. v. 3 and 8.

From these imperfect documents we may conjecture what was the state of painting in the flourishing ages of Greece, whilst the admiration of the Italian schools may induce a regret, that the opportunity of forming a comparison is lost for ever. So great an inferiority exists between the design and execution of the Fresco paintings in the most perfect state discovered at Herculaneum and Portici, that it may be presumed, that many of them were copied from the more famous works of Grecian artists at that time imported into Italy.

superb collection, at the expence of twenty talents of gold, a sum, according to certain commentators on Pliny, so exorbitant, as scarcely to be reconciled to an equivalent value in our money.

The priests of Diana suffered emasculation, and virgins were devoted to inviolable chastity. They were eligible only from the superior ranks, and enjoyed a great revenue with privileges, the eventual abuse of which induced Augustus to restrain them. Amongst others was that of an asylum for insolvent debtors¹. For several centuries after the possession of the Roman emperors, and seven successive injuries from which it suffered almost a demolition, the temple retained an undiminished splendour; and was finally burnt by the Goths in their third naval invasion^m, when the remaining beauty of the Asiatic cities was totally defaced, and of those in the region of the Troad scarcely a vestige can be discovered.

The Ephesian games, originally instituted by the Ionians in honour of Diana, were frequented as late as the reign of Caracalla. They bore the title of Neocori, in consequence of having temples and ceremonies dedicated to Claudius and Hadrianⁿ.

¹ *Athenæus*, l. xii. describes the luxury of the priests of Diana and the enormous cost of their dyed vestments. *Strabo*, l. xiv. p. 641.

Plutarch, “de ære alieno vitando.”

^m *Gibbon's Roman Hist.* v. i. p. 433.

Hist. August. p. 178.

ⁿ Sestini (*Coll. Ainsliean*, v. iv. p. 112.) mentions three imperial coins with double heads and the Ephesian Diana “ΕΦΕΣΙΩΝ. ΠΡΩΤΩΝ. ΑΣΙΑΣ.” Agrippa and Julia, Nero and Messalina, Trajan and Plotina.

Marm. Arundel. Oxon. Selden.

In the year 409 before Christ the Ephesian's signalized themselves by a total defeat of the Athenians under Thrasyllus; and during the Persian war in 395, A. C. Agesilaus established himself in their city. The Roman senate appointed Attalus king of Pergamus, and his successors, guardians of the Asiatic states; and under the imperial government Ephesus continued to increase in opulence and splendour^o; though, of the thirteen cities almost destroyed by the earthquake in the reign of Tiberius, it did not escape without a considerable share of the calamity.

Timothy, the colleague of St. Paul, was the first bishop of Ephesus, and established the Christian faith; and under the auspices of Constantine and Theodosius new churches were erected and the pagan temples despoiled of their ornaments, or accommodated to other worship^p.

The edict of the latter emperor, the object of which was the sub-

Mark Anthony has a coin upon which is “Εφεσίων νεωκορων.” And when the temple voted by the Asiatic states to Claudius was built at Ephesus they were styled “Νεωκορων των Σεβαστων.”

Xenophon. Ellenic. l. i. p. 434.

Gillies' Hist. Greece, v. iii. p. 260.

^o Η δε πόλις τη προς τα αλλα ευκαιρία των τόπων, α'υξεται καθ'εκάστην ημέραν εμπόριον ούσα μέγιστον των κατα την Ασίαν την έντος τῆ Ταύρου.” *Strabo, l. xiv. p. 642.*

^p The immense dome of Santa Sophia now rises from the columns of green jasper which were originally placed in the temple of Diana, and were taken down and brought to Constantinople by order of Justinian. Procopius de ædificiis Justiniani ascertains their identity. Two pillars now in the great church at Pisa were likewise transported from thence. The antiquary is frequently pleased to be able to trace these stupendous ornaments through their whole history, as composing in successive ages, the grandeur of temples sacred to Paganism, to Christianity, and the Mahomedan faith.

version of those magnificent piles, which had been consecrated to the heathen deities, was executed with the most laborious destruction; and the ruin of the fairest structures of antiquity originated in the zeal of the early Christians ^q.

Circumstances, not absolutely to be attributed to any single cause, but to those periods of growth and decay which await cities as well as men, involved Ephesus in universal depopulation, even before the Greek empire was extinct. The Carian princes founded their citadel and town, about two miles distant, at Aiasoluk; and removed all the materials for that purpose, so that upon their possession of the Asiatic provinces it was totally deserted, and the site remains to be distinguished by numerous and confused heaps and disjointed architecture ^r.

Our first investigation, which employed a long day, commenced amid the mass of ruins, which spread at the base of mount Prion, on the north western side. We examined the substructions and range of vaults, once communicating with the harbour as warehouses, and forming one side of an ample street; above which is the

^q *Gibbon's Rom. Hist.* v. v. p. 105.

The marble statues were then broken in pieces, or buried by the Pagans; whilst those of bronze were coined into money by the Croisaders, or the Saracens, who adopted the same plan for the payment of their armies.

^r "In the loss of Ephesus, when taken by the Turks in 1300, the Christians deplored the fall of the first angel, and the extinction of the first candlestick of the Revelations. The desolation is complete, and the temple of Diana and the church of Mary will equally elude the search of the most industrious traveller." *Id.* v. xi. p. 437. *Rycaut's Greek Church*, p. 41, et seq.

stadium', partly raised on vaults to render it level with the slope of the hill; a high wall at the circular end is perfect, and constructed with heavy rough stones. The gate of the left wing is of white marble, and nearly entire; but evidently made up of fragments in a latter age. Ignorant of this circumstance, Tournefort is puzzled with a mutilated inscription, which is repeated^t. There are others of Greek, but too far distant to be transcribed. The blocks of marble are several tons weight. The pavement of a broad street then intervenes between another eminence of greater height, upon the brow of which, and occupying the whole platform, are the foundations of a sumptuous arcade, as appears from the bases of several columns, which we traced to a great extent. This has been a spacious temple, hitherto unnoticed^u. Winding round the hill, we visited the theatre which Pococke considers as the inferior of two, if it were not a Naumachia; it has two vast gateways, and a regular basin scooped from the marble rock, with the subsellia removed. Beyond is a groupe of broken pillars and heaps of architectural fragments near the temple voted to Claudius by the Asiatic cities, which had a portico of the Corinthian order, raised on four columns only, each thirty feet in length, the most intire shaft of which measures more than four feet in diameter, and one broken in two pieces is of more than half

^t Of the ancient stadium and gymnastic exercises, the hippodrome, &c. a satisfactory account is given by *Gillies' Hist. Greece*, v. i. p. 228. from *Pausanias*, l. vi. p. 382 to 390.

ACCENSO

RENSI. ET. ASIÆ.

^u *Pococke* has given several ground plans or restorations of them, in which the principal ruins are described, perhaps with too great indulgence of conjecture. The gymnasium, stadium, theatre, and supposed temple of Diana, are minutely examined.

its proportions^x. The point of the tympanum with a very rich cornice was lying near us, consisting of blocks several tons weight, with capitals of carved acanthus, all of white marble, supplied by the contiguous quarries of mount Prion. The fronting area of an acre at least was inclosed by a peristyle of black granite, of which are innumerable vestiges. It was probably the agora or forum. Farther on, and close upon the brink of the present morass once covered by the sea, upon a rising ground, are accumulated walls of brick faced with large slabs of marble, and of sufficient extent to encourage Tournefort and the English travellers in a conjecture that this structure was the far-famed temple of Diana. Every circumstance of description, which we know, accords with this spot excepting the distance from the city-wall; and amongst the fallen masonry are broken shafts of porphyry twelve feet long, and four in diameter, more complete and polished than others, which surround them. Might not this have been the church dedicated by Justinian to St. John^y?

^x In the *V. Pittoresque* (p. 177) are architectural details of this temple with plates. The height of the entablature is stated to be ten feet; the intercolumniation one fourth of a column, and the column six diameters. There is another elevation given in "*Fossati Storia dell' Architettura*, 4to. Venezia, 1749, p. 17.

The different ideas and restorations communicated in the works of *Menestrier*, *Perault*, *Fischer*, and *Aulifio*, are imperfect and irreconcilable with the ancient accounts and mensuration.

^y In the church of St. John, that council was held in 431, which condemned Nestorius the patriarch of Constantinople for heresy in adhering to the Eutychians. "The church of the Holy Apostles at Constantinople and that of St. John at Ephesus, appear to have been framed on the same model; their domes aspired to imitate the cupolas of St. Sophia; but the altar was more judiciously placed under the centre of the dome at the junction of four stately porticos, which more accurately expressed the figure of the Greek cross." *Procopius de ædificiis Justiniani*, l. v. *Gibbon's Rom. Hist.* v. vii. p. 122. 8vo.

The Oriental Christians report that the Gospel of St. John was written by him at

We pursued a narrow track up the side of the truly picturesque Correfus, and observed the outworks of the ancient city, built by Lyfimachus, finished by the tower above mentioned above a precipice; and were delighted with a bird's-eye catch of the sea beneath on the left, the plain of Ephesus, infinitely intersected by the windings of the Cäyfter, the sublime scene from which we came, and Aiàfoluk incircled by the range of Pactyas, and exhibiting in its castle and mosque the ruins of a more modern era. Aiàfoluk was certainly inconsiderable in the early days of Christianity, nor is the conjecture of some travellers relative to the church of St. John having been built there by Justinian, and afterwards converted into a mosque, deserving of implicit credit. One common demolition has now overwhelmed the parent city and its temporary rival; and the lapse of many intermediate ages is not discernible from any series of more complete structures.

We left the coffee hut in the village, where a very good-humoured Turk had received us, to renew our inquiries; and rode to the caves and marble quarries on the east side of mount Prion, which are in general large incisions into the rock. There is a cavern as extensive as some of those in Derbyshire, but not so deep; the length is a hundred yards, and the height about as many feet, both apertures being nearly equal. Of these are many curious traditions^z. In the

Ephesus, which he deposited with the church established by him there. The Mahomedans mention his gospel, but are totally ignorant of his epistles and the apocalypse. Aiafoluk is a Turkish corruption from Aiafeologos, modernized by the Greeks from Ἀγίος Θεολόγος. See *d'Herbelot Bibl. Orient.*

^z “Porro in nemore, quod retro templum, antrum erat, ad quod virginibus tantum aditus patebat, exclusis mulieribus, at Achilles Tatius refert de amoribus Chitophontis,” and amongst others, we recollect the story of the Ephesian Matron, a spirited satire on the sex, which La Fontaine has made the most of, from *Petronius Arbiter*, p. 329.

reign of Julian, a noted sophist named Maximus occupied one of them for the celebration of midnight orgies and the Eleusinian mysteries, when that emperor was initiated, his insolent apostacy openly professed, and he became, as he wished the world to believe, a follower of Plato.

The legendary miracle of the seven sleepers, who were said to have been immured in one of these grottos in the reign of the persecuting Decius, and to have awakened nearly two centuries after in that of the bigot Theodosius, has afforded matter for the homilies of the fathers of the Greek church, and the koran. When the popularity of this story was spread through many languages and nations, Mohammed had patiently listened to the narrative camel driver, who related it amongst other tales for the solace of the caravan. He then, perhaps, little suspected that he should ever become the leader of millions, and that such a fable would be of consequence enough to be admitted into the volume which engrosses the faith of his followers. But such was its acceptation amongst those whom he determined to conquer or conciliate; and the use he has made of it, with the latitude it offered, is no proof of his original genius^a.

Shakespeare has chosen Ephesus for the scene of his pleasant "Comedy of Errors," and describes it as London was in his days, with signs to the houses. He speaks of the bay of Ephesus.

^a *Gibbon* relates this story from the Syriac version. Vol. vi. p. 32, 8vo.

"James of Sarug, a Syrian bishop, who was born only two years after the death of the younger Theodosius, has devoted one of his two hundred and thirty homilies to the praise of the young men of Ephesus." P. 34.

Mohammed entitles the eighteenth chapter of the Koran, "the chapter of the Cave," in which he directs his followers how they are to believe this celebrated miracle. "The infidels say they were five, and that their dog was the sixth: they speak by opinion;

Following the deep valley between Prion and Correfus we passed a collection of vaults and vestiges, probably those of the gymnasium, although Dr. Chandler fixes that edifice some paces farther, where are many walls of superior massiveness, but few architectural ornaments. It may be doubted whether this be not the temple of Diana. The grandeur of its plan and dimensions, which are still marked by a long nave, finished by an arch of great expanse at either termination, seem to favour the pretensions of this edifice above those of the other. In various points of description they correspond, excepting that this was beyond the limits of the city walls^b. For the circumstance of having been washed by the sea, applies equally to both ruins. But the Turks, from whose barbarous corruptions or analogous terms, the real and more ancient name is in some instances to be collected, call this particular ruin, undistinguishing any

but the true believers affirm them to be seven, and their dog to be the eighth. Say unto them, "My Lord knoweth how many they were, few persons except God know their number. Doubt no more the History of the Seven Sleepers, that matter is averred and known." *Koran*, by *Du Ryer*, p. 182.

Upon a gold coin of the Turks called *armoodi*, the names of the seven sleepers are thus written, "Jemlikà, Meshelina, Mislina, Mernoos, Debernoos, Shazenous, and Kephestatjoos."

^b Count Choiseul adopts the idea of his countryman Tournefort respecting the locality of the temple. He thus combats, with a critique, Pliny's mensuration. "If the facade was 220 feet long, composed by eight columns each of $7\frac{1}{2}$ diameters or sixty feet high, allowing 160 feet for the intercolumniations, 23 for each, which makes more than three diameters, his statement is contradicted by the general usage of the Greeks, of one and a half only." V. p. 191.

The conjectures both of *Falconer* and *Wyndham*, in the *Archaeologia*, vols. vi. and xi. appear to be erroneous and contradictory; nor is that of the Marchese Poleni, of the academy of Cortona, more to be depended on. An able critic observes, "that the original temple still exists in its ground plan, we are firmly persuaded, and cries out against these imaginary representations of it;" but as to its real site and form, candour will allow, against the pride of conjectural criticism, that the absent are not the best qualified to decide.

other, "kislar ferai," or the palace of virgins^c. The same name induced Dr. Pococke, when investigating Alexandria Troas, to decide on a building as another temple of Diana. The analogy is certainly great, but it will be doubted, if the Turks inquired the original purpose of the structure, when they gave it that denomination.

He supposes it to have been the Gymnasium or Athenæum, and elucidates his conjecture by a plan^d. The blocks are very roughly hewn, evidently once cased with polished marble, of unusual magnitude even compared with what we had before seen, which must excite admiration of the perfection both of theory and practice in mechanics, to which the ancients had arrived. Yet the mind revolts from reflecting on the number of slaves devoted to the completion of such stupendous works, and the ceaseless severity of their toil. Every effect was produced, which the concentrated exertion of human strength, increased by ingenuity, could reach. To remove such vast blocks of marble, and to connect them with the building, created a necessity in which originated the simple and ever admirable system of ancient mechanics; we are still disappointed that on such subjects

^c "Sic enim hæc gens suam linguam amat, ut omnium locorum quæ invaserit, statim immutet nomina, aliaque imponat nova, incognita, non pristinorum nominum interpretationem habentia, sed quidvis aliud potius significantia, nondum enim se rebus potiri putant, nisi nominum potiantur." *Gyllius Top. Const.* l. iv. c. ult.

^d Ideas of the temple of Diana are very vaguely communicated by the reverses of Ephesian coins.

Mr. Falconer (*Archæolog.* v. xi. p. 1.) gives the following statement of its dimensions. Portico octostyle, 217 feet 6 inches without the projection of the steps or bases; length 427 feet 6 inches, exclusive of the steps and base; 307 feet 6 inches from one of the antæ to the other; 217 feet 6 inches from gate to gate; cell 184 feet 6 inches; hypethros 77 feet 10 inches.

their historians should give us partial satisfaction. On the opposite banks are very considerable vestiges of massive masonry.

We now turned our attention towards Aiafoluk, a village consisting of about a dozen small square buildings of brick, formerly applied either as oratories or baths. Some of them are inhabited by those Turks who have not a mud cottage; but all are miserably poor. Ascending the hill some paces, is a large portal, once leading to the citadel or palace. It is wholly built with Roman tiles cemented in upright rows, and faced with polished marble, inclosing more than an acre; and even yet, many huge fragments are standing in the area. The Saracenic princes of Caria held their court at Aiafoluk in the fourteenth century. Over the gateway above a very rich frieze, which was certainly erected after the introduction of Christianity, and taken from some public building at Ephesus, three pieces of excellent sculpture are inserted. That in the centre, in alto relievo, represents the bringing the corpse of Patroclus to Achilles, and that on the right may be the sequel of the same story; the other, in bas relief, represents boys and wreaths of vines^e.

The common Greeks^f call it the gate of persecution, and have

^e Engraved in *Wood's Essay on Homer*, in two vignettes; the other compartment is copied in the "*Voyage Pittoresque de la Grèce*."

^f *Sandys* very sensibly remarks, "These are all the remains that are left of so many goodly buildings, and from all parts congested antiquities, wherewith this sovereign city was in times past so adorned, and with them are their memories perished. For not a Greek can satisfy an inquirer in the history of their own calamities; so supinely negligent are they, or perhaps so wise, as of passed evils to endeavor a forgetfulness." The common term they used for ruins of every description is *τα καστρα*, or *τα παλᾶια*; and they attribute them all to the Genoese; prior to whom they do not seem to think that any nation has existed. This extreme ignorance is not peculiar to the lower ranks; but few of the *papàs*, or parochial clergy, will be found to possess superior information.

been taught to believe that it represents the tortures and martyrdom of the primitive Christians. The castle about a furlong farther is a fortress of the middle centuries, said to have been constructed by John Ducas Vataces, emperor of Nicæa, according to Tournefort. It resembles that of Smyrna, embattled with semitowers, square, round, and angular; the eastern side much lower, and the north scarcely more than the natural fastness. Beneath on the right is the large mosque, now unroofed, and the domes robbed of their lead, the minareh in decay, and the exterior walls only perfect; four columns of polished porphyry, exactly resembling those at Ephesus, are admirable. When the Ottoman princes obtained possession of cities, they usually converted the Greek churches into imperial mosques, and lavished extraordinary treasures on their embellishment. This edifice presents a specimen of the high Asiatic style, as the portal is inlaid with squares of various marble, and embossed with Arabic inscriptions; the frames of the windows have a kind of cellular sculpture very elaborately wrought. The whole is unequally divided by a wall, over one part of which the domes and partly fallen minareh remain, the other inclosed a stately ambulatory and fountain. As Aiafoluk owed its foundation to Mantakkiah and the Carian princes at the commencement of the fourteenth century, it is probable that they built the mosque and citadel. So broad a surface of white marble has much splendour as a mass, and is a chief object in the first glance of the view.

Behind this hill, which is insulated, an arcade stretches for some

Gyllius likewise complains of the difficulty attending these inquiries, "ut nihil metiri nihil percontari libere ausus sim, non modo a Barbaris, sed ne a Græcis quidem, quibus nihil a literis alienius." *Topogr. Constant.* l. iv. c. ultim.

The "gate of Persecution" is one of the best of the fine plates in the *V. Pittoresque*.

furlongs over the valley, once the aqueduct built with Ephesian spoils. There are thirty-seven arches of brick, frequently broken in, and the piers piled together, without discrimination, of fractured members of architecture, capitals, columns, altars, with reversed and nearly obliterated inscriptions in great profusion, and not a few of exquisite workmanship. It supplied the acropolis and the city beneath it, but its source, the Halitæa, once so copious and sacred, is now dry. Aqueducts are usually the least interesting specimens of ancient architecture, excepting when they are of extraordinary dimensions and extent. This structure evinces that total devastation to which the ancient city was reduced.

During the few nights we passed at Aiasoluk we were disturbed by the incessant cries of the jackals (the chical of the Turks and the canis aureus of Linnæus), which are the most distressful imaginable. They collect in packs amongst the ruins of Ephesus. Hasselquist (p. 277) adduces satisfactory proof of his opinion, that the foxes of Samson were jackals, and ought to be so translated wherever they are mentioned in scripture. The prophet Jeremiah, describing the future desolation of the holy city, has this very striking image, now verified of Ephesus; "Zion is desolate, the foxes walk upon it^g."

Having completed our researches, we had the satisfaction to recognise all that had been hitherto noticed; amusing ourselves with opinions respecting some vestiges, which had either escaped former

^g *Busbequius* relates (*Epist.* p. 78. 12mo. edit. *Elzevir*), "Non procul inde audio magnum clamorem et veluti hominum iridentium insultantiumque voces, interrogo quid sit, et num fortasse nautæ nos irriderent? narrant mihi ululatum esse bestiarum, quas Turcæ Chiacales vocant. Lupi sunt vulpibus majores, communibus lupis minores."

examination, or might have been considered as unworthy of particular detail. Whoever visits these classic regions, will learn with what difficulty he can transfer the idea, which arises in his own mind, to the imagination of others, who are strangers to the scene. He will be undetermined, as to what objects he should select for description amidst such a chaos of dilapidations; and may fail, as much from too cursory a view, as from a tiresome minuteness.

SECTION XIV.

ROAD FROM EPHEBUS TOWARD MILETUS—SCALA NOVA—COFFEE HUTS, AND THE VENERATION OF THE TURKS FOR LARGE TREES—MOUNT MYCALE—CHAMÆLEON—KELIBESH—PRIENE—TEMPLE OF MINERVA POLIAS—PANIONIAN GAMES—MOUNT LATMOS—MILETUS.

AMONGST the eminent men born at Ephesus, were Artemidorus, who wrote a history of Ionia, and a system of geography, and Heraclitus, the melancholy philosopher^a.

Our road to Miletus conducted us at the foot of mount Prion, under the single tower known by tradition as the prison of St. Paul. It is probable, that both the level summits of the hill, as well as the acclivities, were once covered with sumptuous buildings, which must have added superior grandeur to the whole prospect. We are told that the tombs of St. John and Timothy were both in that spot, decorated with stately structures^b. Against a slope still farther from the town are many small vaults, originally serving as catacombs for families of superior rank. Doubtless, were they examined, many

^a *Meursii Bibliotheca Græca*. To the former Strabo is much indebted; the latter was called “σκοτεινός,” on account of his obscure and unamiable philosophy.

^b *Gibbon's Rom. Hist.* v. vii. p. 122. By an early tradition, the Ephesians claim likewise the sepulchre of the Virgin Mary, which was confirmed by the synod. The superior claim of Jerusalem is now allowed both by the Greek and Latin churches.

funereal reliques would reward a judicious research. But for such an experiment it is vain to hope; nor could it be attempted without exciting the furious jealousy of the inhabitants, as well Greeks as Turks, all of whom believe that immense treasures are secreted under the ruins. These they conceive to be a general property, and therefore carefully prevent any individual from collecting for himself. No one could be bribed to attempt it without an order from the Porte, to which they would unwillingly submit. Although the fields were strewn with pieces of glass and fine pottery, our inquiries after coins were unsuccessful; whoever had found any were fearful to dispose of them to strangers, lest a suspicion should be excited, which would involve them in a kind of persecution.

On the left distance a dreary heath was pleasingly relieved by the verdant village of Arvassy, the ancient Ortygia, still famous, as in Strabo's time, for groves of cypress^c. Following a defile for some miles, we crossed the fragment of the walls of Pygela, once famous for the temple of Diana Munychia, built by Agamemnon, and we gained a rising ground, which presents a lively view of Scala Nova, or Koushàdassy, the ancient Neapolis, incircled by a perfect fortification with a tower, on a rocky promontory, jutting out into the sea. On our descent we rode a mile or two along the shore of the Ægean, admiring the cærulean transparency of the waves, and the smoothness of the surface^d. Scala Nova is built chiefly on a round knowl,

^c “ Η Ορτυγία, δια πρέπες ἄλσος παντοδαπῆς ὕλης, κυπαρίττε δὲ τῆς πλείστης.”
Strabo, l. xiv. p. 639.

^d The sea, called by the moderns Archipelago, had anciently two names. The higher part, near the Hellespont, was called the “ Ægean,” from the river Αἰγιοσπονταμός; and from the island of Nicaria to the Mediterranean, “ the Icarian,” from the story of Dædalus and Icarus.

“ — Icaro daturus

“ Nomina ponto.”

Hor.

and is a modern fishing town, famous likewise for its manufacture of dyed leather. We dined at a coffee-hut under a clump of luxuriant plane trees^e. The veneration which the Turks have for old trees, originates in a rational principle of gratitude, for they certainly owe to them much of the solace of their days.

Trees of spacious shade and in clusters are the more to be valued, as they do not often occur. It is truly admirable in what an equal state of rich verdure and foliage they continue for a whole summer, whilst the plains around them are burnt up with the extreme heat. When a plantation of this description is found near the road side, it has been immemorially occupied. A temporary shed is built, and a small stove made, and coffee is always ready to refresh the wearied traveller. To this are frequently added melons and carpous^f, of the most delicious juice; "the joint tenant of the shade" is a musician, who tinkles a tambourin, or Turkish guitar, as an accompaniment to the airs, of which love is the inexhaustible subject^g.

Of the lower islands, those contiguous to the coast of Caria had the appellation of Sporades, and the others of Cyclades.

"——— Sparfasque per æquor

"Cyclades, et crebris legimus freta confita terris."

Æn. l. iii.

^e *Gilpin's Forest Scenery*, v. i. p. 291.

^f "Cucurbita citrullus." *Linnaei*.

Hasselquist's Voyage into the Levant, p. 255. The mode of preparing coffee by Asiatics differs much from that introduced into Europe by the French. The grain is reduced to an impalpable powder, and a large coffee-pot made of the common strength always kept boiling on the hearth. A very small one is then filled with this decoction, to which a spoonfull of fresh coffee is added, and it is poured into cups much less than ours, and drank thick and hot as possible.

^g *Essay on the Poetry of the Eastern Nations*, by Sir W. Jones.

The happiness of a Turk is of the quiescent sort. It is not unusual for a good citizen of Constantinople to leave his house at a very early hour, and to resort to one of these bowers, where, in a fume of tobacco, and almost perfect silence, the whole day is passed; and he returns highly satisfied with the relaxation. In the same manner harèms of women are brought in painted waggons, drawn by white oxen finely harnessed, and indulge themselves in more activity and freedom. Indeed, at many of these retreats, the amusements are not so pure and simple, where are troops of Greek boys and girls who dance, like the ancient Lydians, and set all decency at defiance^h. A large scene drawn across cuts off all communication between men and women at these places, whose retirement is held sacred. I have satisfied my curiosity by procuring translations of the songs which are most admired by them, all of which describe the torture of ungratified passion, without an expression of sentiment or refinement; but such is the debased rank that the sex holds in the scale of eastern society; and the Turks, like the ancient Romans, "marry without love, and love without decency or respect."

Mount Mycale, on our right-hand prospect, with picturesque forests or fertile vallies, and a fine bay of the sea, filled the intervening route to Sukioy, where we rested for the night, in an execrable khan.

We advanced under the magnificent heights of mount Mycale, having an expanded plain of burnt herbage to our left, bounded at the extremity by mount Titanos (Baspar-mach), peering with its spiral top into the clouds of a mid-day sky. We were induced to

^h Abbè *Bartelemy* has happily portrayed the music and dances of the Ionians. "Il regne (says he) dans leurs dances et leur musique une liberté, qui commence par revolter et finit par seduire."

halt by the singularity of the scene. Masses of grey marble rock, fringed with lichens of the most glowing variety, and so infinitely accumulated, were new to us in a tour in which mountain scenery had been most frequent. Every feature and circumstance were characterised by that wildness which is one source of the sublime. Several eagles were perched on the highest crag, or were soaring above our heads. The hoarsest note of the raven was re-echoed; and we could discern the lurking-places of wild beasts, and the camelion basking on the scars, as enjoying perfect security, changing its colour, or escaping with wonderful agilityⁱ.

Three hours beyond we arrived at Kelibesh, a Greek village of recent establishment, built steeply against the hill, with low houses and terrace roofs, upon which the women crowded to see us, two of whom only had genuine pretensions to the beauty of the antique. The Greek servant found, on inquiry, that they were papathias, or the wives of priests. The secular clergy are ordained from amongst the common people, and are not allowed to marry after they have entered the pale of the church. They therefore provide themselves before that ceremony; and as the daughters are solely at the disposal of the parents, and the future maintenance certain, the finest women fall to their share, who are given them that they may have less temptation

ⁱ "Lacerta Chamæleon." *Hasselquist* (p. 216) attributes the power of frequently changing colour, which this animal possesses, to its exuberance of bile, which it can diffuse over its body, on occasions of fear or anger. It is perfectly harmless and defenceless, and by no means rare in this part of Asia. The natural colour is iron grey, which it can vary with every shade of brown and yellow. One is said to have lived twenty-four days without food in a cage, when it appeared to have suffered from hunger. Its food are flies, which are sometimes caught as it sits watching for them with open mouth. On the dissection of one, the vesica urinaria was not found.

Dr. *Chandler* (p. 57) likewise mentions one as feeding on flies; the idea of their living on air is an ancient popular fable.

to irregularity. All the qualification required of these parochial priests is to be able to read ancient Greek with the modern accent; to understand it is a very rare attainment, and a degree of literature to be envied by most^k. Their income arises chiefly from the offices of the church, and various pious frauds, for which they are paid small sums.

The house of our host, who seemed to possess all the loquacity of his nation, commanded a very fine expanse of vale, cultivated in large patches, and the Meander glistening at the foot of the mountains of Balatsha. We dined on part of a wild boar, which a peasant had shot during the night, in the forest, where they abound as in the days of Herodotus^l. The haradj, or capitation tax, paid by every male subject ten years of age, in this district, exacts from each seven piastras a year. Many Greeks surrounded us as we regaled; and when we seduced our janissary to drink some wine, a lover of physiognomy had been much entertained by their countenances.

The ruins of Priene, or Cadme, the Samfun Kalefy of the Turks, lie about two miles from Kelibesh, by a dangerous winding track. It was one of the more ancient Ionian cities, and, six centuries before the Christian era, the birth-place of Bias^m, chief of the seven sages,

^k “ La religion d’un peuple conduit par des prêtres, qui pour la plupart à peine savent lire, ne peut être qu’un culte extérieur & informe. L’ignorance du clergé annonce donc & entretient nécessairement celle de la nation, aussi elle est excessivement en fait de prodiges d’augures de présages, des songes.” *De Guy’s Voyage littéraire*, t. i. p. 134.

^l *Herodot.* l. i. c. 34.

Samfun Kalefi was taken in 1391 by Bazazid in his conquest of Ionia.

^m Bias of Priene wrote two thousand verses, according to *Diogenes Laertius*, “ περὶ ἰωνίας ἵνα μάλιστα ἀνθρώπων εὐδαιμονῶν.” *Meursii Biblioth. Græca*.

who established a school of politics and jurisprudence. He was likewise a didactic poet. Strabo attributes the origin of this city to Æpytus, and reports that it was afterward increased by Philotas and a colony of Thebans, and became so considerable as to withstand a siege by Ardys, the successor of Gyges king of Lydia. To the fleet, which was formed near the island of Ladè, opposite Miletus, in the unsuccessful war against the Persians, they contributed twelve ships; a proof of their opulence and power at that period. An inveterate enmity subsisted between them and the Samians, in a single contest with whom they killed more than a thousand men; but in a war with the Milesians, seven years afterward, the chief of their citizens were slainⁿ.

Having passed several vaults, we entered at the eastern gate, the remaining arch of which consists only of a single row of stones, and threatens instant falling. Upon the platform above are scattered members of the Doric order, of considerable size; and upon a bold artificial terrace still higher are heaped in the grandest confusion the

In the Museo Pio-Clementino at the Vatican is a bust inscribed on the pedestal, ΒΙΑΣ. ΠΙΠΙΟΙ. ΠΛΕΙΣΤΟΙ. ΝΕΤΞ. ΟΗΙΛΕΙΣΤΟΙ. ΑΝΘΡΩΠΟΙ. ΚΑΚΟΙ. discovered at the Tiburtine villa of Cassius.

ⁿ "Μαίανδρος λιπαρησι κατερχεται εις αλα διναις

"Μιλητη τε μεσηγυ και ευροχοροιο Πριηνης."

Dionys. Perieges. v. 825.

Strabo, l. xiv. p. 633.

Herodotus, l. vi. c. 6.

Diodorus Siculus, l. xii. p. 88.

Plutarch. Quæst. Græc. xx.

Marm. Oxon. No. xxxv. p. 39. Edict of Lyfimachus to the Samians as umpire in a dispute of territory between them and the Prieneans.

Abbate Sestini (Coll. Ainsleian, v. iv. p. 114) notices coins with the head of Minerva, reverse, a trident between the windings of the Meander. "ΠΙΠΗ. ΔΙΣ. ΑΓΟ. ΠΙΠΗΝ. ΕΩΝ."

disjointed columns of the temple of Minerva Polias, or the "Civic," a fane of the highest celebrity, both for extent and beauty. Nothing more decisive concerning the original building of this temple by Alexander can be collected, than from a marble inscribed with his name, and recording the event, which was seen by Dr. Chandler. The statue of Minerva is highly praised by Pausanias°. The edifice appears to have been of that description of architecture called Periptera, a nave or cell surrounded by columns. It was the work of Pitheus, who built likewise the tomb of Mausolus at Halicarnassus, one of the wonders of the world.

Although the demolition be complete, and there seems to be nothing of its original form left for time to destroy, yet the architectural parts are mutilated in so small a degree, and preserve so much of their richness, that the imagination is encouraged to put all together. Some sheep and goats were brouzing, and reminded us of masters whose landscapes cattle and ruins mutually adorn.

The elevation of this august pile was open and complete on each side, excepting the north, where the acropolis rose from a cliff broad and bare, perpendicular, and of stupendous height. On the approach from Kelibesh, this hill appears lumpish, with a sudden fall, and others overtopping it behind, which are among the most lofty summits of Mycale. The temple was of the Ionic order in common with those of the era of improved architecture, of which vestiges are now seen in this province. Priene, after the institution of the panionian games^p, though of inferior extent, held great influence

° L. vii. p. 558.

^p The panionian games, in honour of Minerva, were of very ancient institution. All the Ionian cities assisted at the ceremony, and the priority and superintendence were claimed by the Prienians. Dr. Chandler places the site of these splendid exhibitions on

with the associated cities. There were two commodious ports; and it seems that the greater part of the city was contiguous to them, lying under the eastern hill of the citadel, at some distance from the public buildings.

The sea closes the lateral view with pleasing effect, at the distance of four or five miles; for the total change in the face of the country by the river Meander, is still more wonderful than that of the vale of Cäyfter. Some have conjectured that so extraordinary a phenomenon must have been effected by a violent convulsion of nature: no such event is recorded; and it may be the more just conclusion, that in consequence of the decay and desertion of these cities, no precautions have been taken to prevent the accumulation of soil by the rivers, which in so many ages has formed a new territory¹.

We now pursued our journey to Miletus, which appeared at the extremity of the view much nearer than in reality. The setting sun produced the richest variety of tints in the opposite sky, above mount Latmos; amongst them was a lovely violet glow, such as is rarely, if ever, seen in England. The moon succeeded in full splendour, and casting her pale gleam over a lofty point of mount Latmos, called to

the other side of mount Mycale, three stadia from the sea, within the district of Priene. The associates were Miletus, Meius, Priene, Colophon, Lebedos, Teios, Clazimene, Erythræ, Phocæa, on the continent; Smyrna was afterward added, as a mark of the highest distinction, with the islands of Samos and Chios, all of which sent deputies, who presided at the Panionium, for the distribution of the honours. To how low an era these games were continued, is shown by a coin struck by the Colophonians, in the reign of the emperor Gallus, with a representation of the panionian ceremonies on its reverse.

¹ *Pausanias*, l. viii. c. 25.

Strabo (l. xii. p. 579), speaking of the effects of the Meander in making new ground, gives, as an instance, that Priene, once situate on the shores of the sea, was now become forty stadia distant from it, by an accumulated bank of earth.

mind the fable of Diana visiting Endymion, appropriated to that spot^r. We shared the same inconvenience with most travellers, of losing our road on the plain; and, after wandering by moonlight more than three hours, we found ourselves at a ferry on the brink of the Meander, deep and muddy, over which we passed in a triangular float, and arriving at Balatsha, the whole village of Turks had retired to rest, so we were compelled to join a troop of camel drivers, and borrowing their mats, prepared for rest, amid the ruins of Miletus.

^r “Μικρὸν δαΰωθεν διαβάντι πρὸς τῷ Λατμῷ ποταμίσκον, δεικνύται τάφος Ἐνδυμίωνος ἐν τινὶ σπιλαιῳ.” *Strabo*, l. xiv. p. 636.

The fable of Endymion is said, by *Olympiodorus*, to refer to his studying astronomy in solitude, from which circumstance he is described to have slept perpetually, and to have been beloved by the Moon.

SECTION XV.

SKETCH OF THE HISTORY OF MILETUS—THEATRE—MOSQUE—
 FLOCK OF CRANES—GIAWR URA—TEMPLE OF APOLLO AT
 BRANCHIDÆ—GREEK DANCES—WHIRLWIND AND THUNDER-
 STORM—THOMASIA—CAVERN UNDER THE PROMONTORY OF
 TROGYLLIUM—VOYAGE TO SAMOS—ACCOUNT OF SAMOS—
 TEMPLE OF JUNO—RUINS OF THE CITY—VATHI—VOYAGE TO
 CLAROS AND COLOPHON—CONJECTURE OF THE ORACULAR
 CAVE.

D'ANVILLE, misled by Cellarius, has erroneously traced the course of the Meander, and the real site of Miletus. It certainly communicated with the gulph of Latmos, which he has placed too near Ephefus.

The origin of this magnificent city is involved in fabulous obscurity, and is given to Miletus, the father of Caunus and Byblis, whose story is embellished by Ovid.

“ In Afide terrâ

“ Mænia constituis positoris habentia nomen.”

MET. l. ix. 740.

In the sixth century before Christ it was besieged by Ardys king of Lydia, and the temple of Minerva Affesia burnt by Alyattes, who was forced, in expiation, to erect two temples to that goddess. It was the only city of Lower Asia not taken by Harpagus in 539 A. C. Upon the naval defeat of the Grecians at Ladè, it yielded to the

Persians; and was afterward the scene of war during the contest between the Athenian and Peloponnesian states. It opposed Alexander in his Persian expedition; for after the battle of the Granicus, and the submission of the Ephesians, Miletus, under Memnon, made a short but vigorous defence against him; and when in possession of the Roman republic, it became a free city, and was added to the kingdom of Attalus^a.

Miletus owed all its magnificence to commerce and manufactures, principally of wool^b, and established colonies in a far greater proportion than any of the Ionian cities. On the shores of the Hellespont, the Propontis, and even of the Euxine, they could boast the dependance of many populous communities^c. From such sources of wealth, they derived the power of cultivating the arts, literature, and elegance, in a degree which excited at once the admiration and envy of their associate cities, and procured them the name of the "proud Milesians."

Thales^d, a star of that constellation of wisdom which illuminated

^a *Athenæus*, l. xii. p. 563. *Herodot.* l. vi. c. 6; *ibid.* c. xxxi. et seq. *Gillies's Hist. of Greece*, v. i. p. 341.

^b "Alter Miletî textum cane pejus et angue
"Vitabit Chlamyden."

Hor. Epist. l. i. 17.

"—— Cum circum Milesia vellera nymphæ
"Carpebant hyali saturo fucata colore."

Virg. Georg. l. iv. c. 335.

^c "Huc quoque Mileto missi venêre coloni
"Inque Getas Graias constituere domus."

Ovid. Trist. l. iii. eleg. 9.

^d *Proclus in Euclid.* *Gillies's Hist. of Greece*, v. ii. p. 129.

Greece, a citizen of Miletus, was the father of mathematics, and the first who attempted system in the science of astronomy; he was succeeded by Anaximander^e and Anaximenes^f, who extended it by practical experiments. Anaxagoras was their successful follower. Hecataeus first wrote history in prose; Cadmus^g and Dionysius^h compiled the annals of their country with great ability, and furnished materials for the more classic historians of the Grecian school. Aspasiaⁱ and Timotheus^k professed the Socratic philosophy, and

At Tivoli, with several other busts of the Grecian sages, was discovered the pedestal of one inscribed “ΘΑΛΗΣ. ΕΞΑΜΤΟΤ. ΜΙΑΗΣΙΟΣ.” now in the Vatican.

^e Anaximander lived in the 42d olympiad. He first observed the solstices and the equinoxes, and invented a sphere, a gnomon, and a horoscope. He held that the sun was twenty-seven times larger than the moon.

^f Anaximenes flourished in the 58th olympiad, and maintained the universal principle of air.

^g The works of Cadmus were transcribed by Bion of Proconnesus, and by him reduced into short chapters.

^h Dionysius wrote his histories, and amongst others three books on the Trojan war, in the 65th olympiad. *Suidas*.

ⁱ *Athenæus*, l. xiii. *Plutarch*, p. 637.

When Aspasia became the wife or mistress of Pericles of Athens, she is said to have caused the Samian and Peloponnesian wars. Her bust, inscribed ΑΣΠΙΑΣΙΑ, is in the Vatican. *Hist. Acad. Insc.* t. xix. p. 122.

^k Timotheus is reported not to have succeeded in early life, though he afterward attained to an unrivalled degree of excellence. The Spartans were so exasperated against him, on account of his avarice, that he hardly escaped public accusation; and he was censured by the Lacedemonians for having added four to the seven strings of the ancient lyre. *Jos. Barberius de miseriâ Græcorum Poetarum.* Gronov. v. x. p. 839.

music, with unrivalled fame. Hippodamus, the Milesian architect, was famous for his works in the island of Rhodes. These, amongst many others, advanced the claim of Miletus as a seat of learning, which the opulence and munificence of its citizens were employed to patronize¹. It was observed, that with these refinements, the most licentious manners kept an equal pace, and that their luxury became less easy to be resisted, as it was diffused by every variety of elegance, and all the arts of polished life.

The theatre is elevated above the Meander, upon a site so advantageous, that the later Greeks, or Genoese, designing a fortification that should command the river, placed a strong tower upon its centre, built with rubbish and fragments of marble. Both for plan and dimensions it had no equal in Ionia; it is likewise in that state which does not supersede an accurate proof of what it has once been. The front is more perfect than any we afterward examined. It was finished by two spacious portals four hundred feet distant from each other, which have opposite entrances into the theatre, and lead to three long passages, arched, and one above another, with many door-ways communicating with the several rows of subsellia, which are broad and shallow; a circumstance that seems to prove that the ancient Greeks sat, like the moderns, with their legs under them. Judging from the admeasurement of the Ionic cornices, which are prostrate on the ground beneath, the ornaments of which are unusually large, the façade must have been equally superb from its embellishments as its mag-

¹ Abbé *Barthelemy*, in his "Voyage d'Anacharsis," has given a chronological catalogue of eminent men of Miletus. Democritus, the rival of Heraclitus, was the most celebrated philosopher and voluminous author. *Diogenes Laertius* recites seventy of his works, chiefly of ethics and natural history; *Suidas* praises two of them. *Vitruvius*, l. xx. c. 3, "Multas res attendens, admiror etiam Democriti de rerum naturâ volumina." *Pliny* notices a work of his, "De vi & naturâ Chamæleontis," l. xxviii. c. 8.

nitude^m. The proscenium, the foundations of which we traced, was advanced in a small degree in the centre of the front, and was two hundred feet wide. Within these walls the tragedies of Æschylus, Sophocles, and Euripides, were exhibited to multitudes. It was here that the divine music of Timotheusⁿ was first heard; and that Aspasia, whilst her beauty subdued the hearts, could as irresistibly convince by her sophistry the fascinated minds of the Milesians.

Immediately beneath the theatre is a large and low building, with battlements, and a flat roof, furnished within with many vaulted cells, which appears to have been originally erected by Genoeſe for barracks, or used as a khan.

^m *Vitruvius* may be consulted concerning a Grecian theatre, a plan of which is given in the “*Voyage of Anacharſis*.” I ſubjoin an extract from *Scaliger*, concerning the ſcenes and part of the theatre. “*Propterea vero quod multarum facies regionum explicabantur, neque locus aptus erat ad capiendum, disponebant vela quædam cum abacis & picturis non ſine nominibus, quæ certis penſilia machinis ſtatuebantur. In iis montium, marium, fluminum, oppidorum, ſpecies, natura, ſitus, ſtatus efficta erant. Ante ſcenam quibuſdam in theatris ambitioſioribus additæ porticus, ornatûs gratiâ, cum columnis, peristyliis & ſaſtigiis. Ante quas Proſcenium apertum videbatur, in quo agebant e ſcenâ egreſſi. Item, in magnificis theatris ſub proſcenio, hypoproſcenium aliquanto depreſſius id quod per gradus deſcendebant. Græca orchestra fuit amplior & ſcenarum reſceſſus profundiores. Theatri partes præterea nullæ, niſi cellas connumeret ſubterraneas, in quibus vaſa ærea disponebantur, ad reddendum acceptas voces pleniores.*”

But Palladio's theatre at Vincenza preſents a correſt model, on a ſmall ſcale, and gave me an idea of the antique which no verbal deſcription could communicate. *Scamozzi* has publiſhed plans and ſections of it. The Greek theatres were erected by a ſociety of men called Dionyſiaſts, becauſe plays were firſt acted at the feaſts of Bacchus. They contracted for the building of theatres, which they ſuperintended as architects, and may have a certain analogy in common with the maſter maſons of the middle ages, originally aſſociated after the introduction of Gothic architecture in the north of Italy, by whom the celebrated churches of Piſa, Orvietto, and Milan, &c. were built, and who furniſhed deſigns for moſt of the eccleſiaſtical ſtructures in Europe.

ⁿ *Gibbon's Rom. Hiſt.* v. viii. p. 116. *Dryden's Ode on St. Cecilia's Day.*

From these ruins we overlooked the site of the proud Miletus, the mother of Asiatic cities, which is now very thickly strewn with the remains of more modern buildings, of churches and baths, all wearing the same face of demolition, and equally overthrown. One small but beautiful mosque of marble still remains, and a tradition is current amongst the better informed Greeks, that it can boast the architecture of Isidorus of Miletus, who was employed by Justinian to rebuild the dome of Santa Sophia at Constantinople. It is certainly of high antiquity, but it may be thought of an era less remote.

Independently of reflections and images of classic days, which the former scene of them would naturally suggest, this spot was truly engaging°. We took a long view of the plain formed by the Meander, which first prevented the immediate approach of the sea, and conjectured where the four ports might have been, particularly that for ships of war opposite some sand hills, once insulated, and called Ladè, with its commodious harbour. Mount Mycale with a bold sweep bounds the whole in front, including Priene and its magnificent ruin, which when flourishing was a correspondent object to the theatre at Miletus, both equally conspicuous, and rivals in grandeur on the opposite shores of this branch of the Ægean sea.

At what particular period, if it were not totally ruined and depo-

° The charming sonnet of *Filicaja* on the ruins of Syracuse and Catania forcibly recurred to my memory.

“ Qui pur foste o Citta; nè in voi qui resta

“ Testimon di voi stesse un sasso solo,” &c.

“ Io sul arena solitaria e mesta,

“ Voi sovente in voi cerco, e trovo solo

“ Un silenzio, un orror, che d'alto duolo

“ M'empie, e gli occhi mi bagna, e'l pie m'arresta,” &c

pulated by the Goths or Saracens, Miletus sunk into so universal a decay, is not known; in the early parts of the Roman empire^p it flourished on account of its manufactures, and perhaps preserved its consequence longer than the neighbouring cities.

Our progress gave us an opportunity of forming a more accurate idea of the original extent, which must have covered an area of at least five miles in circumference. Heaps of rubbish, or small knowls, ascertain the boundaries; the walls are completely levelled—"etiam periêre ruinæ." We observed the statue of the couchant lion, mentioned by Dr. Chandler, which evinces very rude and ancient sculpture; it is six feet at the plinth, and three feet and a half high. In the pomærium are many large sarcophagi still remaining, which is the more remarkable, as they are usually destined by the Turks to compose fountains. One of these, with a small spring near this spot, we fancied might have been Byblis, although it be no longer as Ovid describes it,

"Nigrâque sub ilice manat."

MET. l. ix.

To our right was a tumulus, which, whether artificial and serving military purposes, or as a monument of the slain, is a singular curiosity, from its bulk.

A flock of cranes, consisting of several hundreds, were flying over

^p *Sestini* (*Coll. Ainsleian*, v. iv. p. 115) has imperial coins of Domitian and Geta, reverse "ΜΙΑΗΣΙΩΝ."

^q *Pausanias*, l. vii. c. 5.

Count *Choiseul* has engraven a view of a fountain head, which he enthusiastically determines to be the original Byblis. "Nous passâmes la nuit sur les bords d'une belle fontaine que nous ne tardâmes pas à reconnaître pour la fontaine de Byblis." p. 177.

our heads, and winging their way in the form of a wedge. As they were not closely collected, the space in the air which they occupied was very considerable, and the clangor, with which their march to winter quarters at this season of annual migration was accompanied, we distinctly heard from the extreme height they had gained.

The country becomes very heathy, abounding in arbutus trees, which bear a fruit resembling a scarlet strawberry both in size and flavour.

Fine openings to the sea were frequent, till we descried the temple of Apollo, crowning a hill about two miles distant. We came to Giaur Ura, or Jeronda^r, founded within a few years, consisting entirely of Greeks; it is remarkable that such villages are more flourishing than those inhabited by Turks, in every stage of our journey.

This venerable pile is all that remains of the temple of Apollo Dydimæus at Branchydæ, the original name, and, with the oracle, is said by Pausanias^s to be more ancient than the colonization of the Iones^t. It is described by Strabo as distant eighteen stadia from Miletus, which is an error, and eighty would be nearer the truth. The Branchidæ were descended from Apollo, according to heathen mythology, and distinguished by him, as enjoying oracular communications: these were the cause of great wealth, and a very spacious temple, which being burnt by Xerxes in his flight, the immense treasures were betrayed by the priests, whose perfidy was severely punished by Alexander, in their successors.

^r *Chishull's Antiq. Asiat.* p. 90, fol. 1728. *Chandler's Ionian Antiq.* c. iii. with views and elevations, fol. 1769.

^s L. vii. c. 2.

^t *Cellarius*, v. ii. p. 53, 54.

After the defeat of the Persians, and the restoration of peace to Asia, the Milesians built at Branchidæ a temple, which exceeded any in Greece for extent and magnificence; and from time to time such additions were making, that it was at length left in an unfinished state. The town was at least four or five stadia in circumference, in a luxuriant grove, both within the walls and without^u. The trees, having been originally planted, and without renewal, have totally disappeared; for shrubs only seem to be indiginous in this soil. The whole of this once venerated spot is now bare and exposed, and no longer

“Horrendum filvis, et religione parentum

“Templum augustum, ingens, centum sublime columnis.”

VIRG.

The oracle retained its credit and infallibility for many successive ages, and was one of those which Lactantius relates as having foretold the coming of Christ^x.

The heap is as large as that at Priene, and the entablature, in all its parts, not inferior; gryphons are sculptured in basso relievo, with lyres placed between them, of a different shape from those seen commonly in the antique. It is remarkable with what regularity the

^u Strabo, l. xiv. p. 634. The last built temple was too large to admit a roof, “μεγίστον γενη τῶν πάντων,” occupying the site of the whole village.

Julius Cæsar Bulengerius (Gronovii Thesaur. v. vii. p. 36), *De oraculis et vatibus*, has a chapter *De Miletî Oraculo*.

“Et intonsi claudet penetralia Branchi.”

Statius, l. viii. v. 198.

^x Lactantius, l. iv. *Chandler's Ionian Antiq.* with views and elevations, fol. 1769, c. iii. *Chishull's Antiq. Asiaticæ*, fol. 1728, p. 90. *Donaria Apollinis Didymæi*.

columns are fallen, so as to be clearly distinguished. The two perfect ones, in front, are about forty feet in the shaft, beside the architrave and capitals^y. A third stands alone at the other end, unfinished and unsymmetrical. It is evident that the cell or nave was inclosed by a colonnade of equal dimensions.

Vitruvius^z attributes the architecture of this superb structure to Pæonius of Ephesus and Daphnis of Miletus, at least if this temple be understood as that which was dedicated to Apollo by the Milesians. From its extraordinary extent, it may be supposed to have been constructed without a roof. In front there were ten columns, and the surrounding row was double; within was an open corridor formed by two orders, one above the other. Mr. Wood conjectures, from the view of the ruins, that so complete an overthrow was effected by an earthquake.

From an eminence above the sea, such as were oftentimes consecrated to Neptune, with a votive altar at least, are the walls of a round tower, and many sarcophagi, some of which appear to have been never opened.

We here gained a preferable view of the temple and village, and turning round, of the Icarian sea, with the islands of Patmos, Leros, Calimnos, Archusa, and Lipso, the varied outlines of which added much to the prospect. It was a festival, and the villagers were dancing by moonlight, in a manner said to have been practised by the ancients. They were men only, and all singing with the lyrist,

^y These columns have no plinths, which were originally omitted by the early architects in the Ionic and Corinthian, as well as the Doric orders. The Romans made the addition, which was introduced into Greece in the temples dedicated to the emperors.

^z B. vii.



TEMPLE of APOLLO
Didymaeus.

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Shiller Art.

who walked abreast with their leader^a. The song was dronish, with long-holding notes without melody; and the story of Orpheus leading the brutes seemed to be no longer a fable. The modern lyre is shaped like a tenor violin, with a shorter finger-board, three strings, and very rude workmanship; or it may resemble the old English rebeck, which Milton calls "jocund." When played on they hold it at arms' length. The hilarity of these merry Greeks, which was continued for the greater part of the night, interrupted our repose in no small degree, as we reclined beneath the thatch of a neighbouring cottage. We had now reached the extent of the journey.

It was our intention to have taken a boat for Samos at the nearest harbour, but those we found there were too small, and we had cause to rejoice that we had declined embarking. We were soon

^a "So cheereful are they in poverty, that they will dance whilest their legs will bear them, and sing 'till they grow hoarse, secured from the cares and feares that accompany riches." *Sandys's Travels*, p. 14.

De Guys describes the Pyrrhic or military dances, "Ορμυς & Οπλοπειῖα," as still existing. "Quelquefois, dans ces danses un Joueur de lyre conduit la troupe et les danseurs le suivent en réglant leurs pas sur le son de son instrument." *Voyage littéraire*, v. i. p. 181.

In the justness of the following remark, he seems to wave that spirit of establishing an hypothesis upon slender analogy, and to speak plain truth. "La seule comparaison avec les danses antiques peut leur donner quelque prix, ou les rendre intéressantes pour ceux qui les ayant vues dans le pays même, ont été plus frappée de l'espece de merite attaché a cette ressemblance a que de celui de l'exécution." *Ibid.*

The most common dance is the Romeika, with men or girls, but seldom with both. There are likewise the Candiote, the Wallachian, and the Arnaoute, or Albanian. "La dance parmi les Grecs faisoit une partie de la gymnastique. Elle endroit dans les exercices militaire, elle étoit elle même en plusieurs cas ordonnée par les medecins, elle étoit affectée a toutes les conditions. Elle venoit toujours a la suite des festins, elle animoit toutes les fêtes, les poetes mêmes recitoient, et chantoient leurs vers en dansant." *Ibid.* P. 163.

"Crispum sub crotalo doctu movere latus."

Virg. Copa. v. 2.

overtaken by a whirlwind, that seemed to lift up the dust of the whole plain, and rendered the air so obscure, that we could not discern the droves of camels, whose bells we had heard long before, till we came very near them. Collins describes such a commotion admirably in his "Eastern Eclogues^b." As we advanced slowly, under mount Mycale, a cloud dark and dense was floating far beneath the summits^c, a lurid gloom and stillness were thrown over the whole scene, and in a few minutes the storm burst over our heads. The concussions reverberated among the rocks with a continued clang of a metallic sound, such as might be produced by a large Chinese gong. The storm at Nicæa was far exceeded, and we turned out of the road to Thomasia, a Greek village, drenched with rain, and astonished at an effect not less sublime perhaps than that which may finally occasion "the crush of worlds." It is not indeed possible to describe, to any person who has never been from England, a scene of such stupendous accompaniments; for any comparison with what is experienced there of this kind must be infinitely inferior.

Leaving Thomasia, we went two hours ride through groves of aromatic pines under mount Mycale; the smaller defiles were deeply furrowed by torrents, which, judging from their channels, showed

^b The exquisite *Metafesto* is not inferior in imagery.

" Tutto s' oscura il ciel, che il vento in giro
 " La polve inalza, e le cadute foglie.
 " Al fremer della selva, al volo incerto
 " Degli augelli smarriti, a queste rare
 " Che ci cadon sul volto umide stille,
 " Nice io preveggo.—Ah non te'l dissi o Nice!
 " Ecco il lampo—ecco il tuono!

Tempesta, cantat. vii.

^c " Μυκαλης απεινα καρηνά."

Homer.

great marks of violence. Myrtles abound on the shore. We dismounted at a large cave, used as a magazine for goods waiting conveyance, and were detained till a more favourable opportunity of embarking should arrive, as the storms were still prevalent, and the sky lowering above the islands. This cavern is perforated near the promontory of Trogyllium, once crowned with the temple of Neptune Heliconius, celebrated in history for the victory obtained over Xerxes by sea, on the same day^d that the battle of Plataea was fought, which eventually secured the liberties of the Grecian states, and expelled the Persians from Ionia. So universal was their overthrow, that forty thousand are said by Herodotus^e to have been slain amongst the defiles of the mountain.

As the wind was adverse, we were obliged to submit, and readily agreed with the mariners to set sail at three in the morning. We then assembled round a fire of crackling wood, which made darkness more visible, and gave light to a roof black with smoke, and to the faces of as motley an assemblage as that which graced the cave of Rolando, in *Gil Blas*. Soon after we reposed on cotton, which was laid in heaps around us; before day-break we set sail, and a brisk gale wafted us to Samos in three hours.

We walked about a mile from the shore to Kora, not the largest, but the principal village in the island, as it is the residence of the Turkish agha and the Greek bishop of Samos.

Samos, or Parthenias, was colonised by the Ionians more than a thousand years anterior to the christian era. The mythologists de-

^d September 23, 479 years before Christ.

^e L. ix. c. 85, 90.—*Voyage d'Anacharsis*, v. i. p. 256, 257.

clare it to have been the birth-place of Juno, to whom it was peculiarly sacred^f.

To the republican government succeeded the monarchy of Polycrates^g. In 440 before Christ they were subdued by the Athenians under the command of Pericles the famous statesman and general, whom they then adopted as their protectors against the confederate states; and the statue of Alcibiades was afterwards erected near that of Juno, within the confines of her temple. To the natural advantages of an insular situation they owed security, whilst they invited invasion, and were perpetually involved in war, as long as the Grecian independance existed. Under the Romans^h and the lower Greek empire it was connected with the other islands of the Archipelago, both as to form of government, and general decay; and in

^f *Plin.* l. v. and xxxi. *Cellarius*, v. ii. p. 12.

^g *Strabo* states the circumference of the island to be six hundred stadia.

De Samo ejusque republicâ Ubbon. Emmii. *Gronov.* v. iv. p. 540.

Hom. Odyss. l. iii.

Amongst the Themata, or provinces of Constantine Porphyrogenates, in the lower Greek empire, Samos is reckoned as the sixteenth, on account of its excellent harbour, and was associated with Ephesus.

^h When the elegant or learned Romans visited Greece, Samos had objects of curiosity well worthy their attention, as *Horace* informs us,

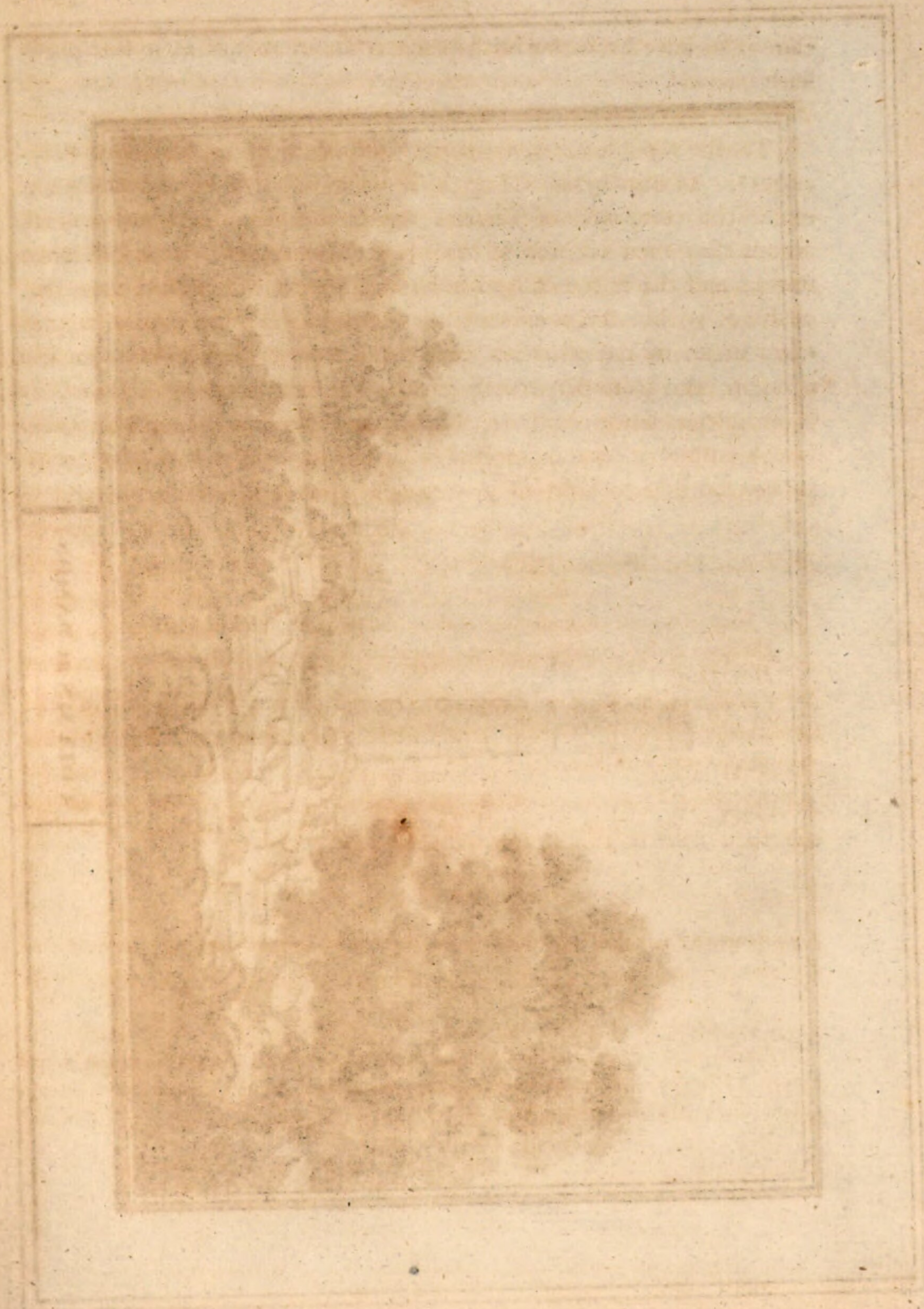
“Romæ laudetur Samos,” &c.

And, in another instance, he adds an epithet descriptive of its beauties:

“Quid concinna Samos?”

Epist. l. i. ep. 2. v. 2, 21.

Antony visited Samos, and passed some months there with Cleopatra, in the highest luxury. *Plutarch*.—Augustus wintered there twice, and granted the city many immunities. *Dion. Cassius*, l. liv. p. 525.





COLUMN at SAMOS.

1472, Knowles reports it to have been "altogether desolate and unpeopledⁱ."

Pythagoras and his singular doctrines are well known. His free spirit disdained the tyranny of Polycrates, otherwise the friend of learned men, and he became a voluntary exile, and at length established a school of popular philosophy at Crotona, in Italy. But the Samians, unwilling to wave the honour of his birth or residence, dedicated medals to his memory^k.

We first visited Milès, the site of the temple of Juno, their tutelary divinity. Fronting the north are the bases and tori of eight columns, each five feet ten inches in diameter, with an intercolumniation of nine feet and a half. They are not placed at regular distances, but prove the side colonnade to have consisted of twenty columns. The tori are composed of fillets and grooves, and the capitals of ova and anchor heads, a style of architecture probably Doric, or at least anterior to the Ionic^l.

Had Comte Choiseul examined these remains with accuracy, he might have spared his hasty criticism on Dr. Pococke's account of them. A hedge-row divides them from a single column of white marble, which stands about sixty yards distant, with the base sunk into the ground, and a capital lying near it. Its elevation is more

ⁱ *Hist. of the Turks*, v. i. p. 278.

^k *Gillies' Hist. of Greece*, v. ii. p. 19. *Voyage d'Anacharsis*.

^l *Pococke*, v. ii. p. 28, with a plan of the temple, upon which M. *Choiseul* observes, "Peutetre sa supposition est elle fort hazardée." *V. P. de la Grèce*, p. 97.

Brass medals (in *Coll. Ainsliean*) are inscribed "ΣΑΜΙΩΝ," with the head of Juno, and the reverse, a peacock.

than forty feet, divided in many pieces, which have been fractured and displaced by the Turks, who have fired cannon against it, on presumption of its containing hidden treasure. The dimensions correspond with those before mentioned. The portico was octostyle, and a hundred and twenty-four feet in length fronting the east, on a larger scale than that added by Agrippa to the pantheon at Rome. To the temple of Peace, built by Vespasian, was attached a portico, likewise of eight columns, but as it was arcostyle, or with an intercolumniation of four diameters, the full extent was two hundred and forty feet.

Herodotus^m speaks of it as being the most spacious and ancient temple he knew. Of the great temples in Greece, many were so extensive as to include a library, gymnasium, and baths, and might have been rather denominated consecrated villages than a single structure. Strabo says that it had a ⁿ repository of pictures, beside

^m L. xiv. p. 637.

Polydorus of Samos made the celebrated ring of Polycrates, who was a great encourager of the arts. *Plin. Nat. Hist.* l. xxxvi. c. 4.

“Apud Samios primos, inventæ fuerunt xxiv. literæ a Callistrato.” *Suidas*.

ⁿ “Πινακοθηκη.”—The Abron, at Samos, by Apelles, was amongst his most admired pictures. There was likewise a school of the arts formed by their own countrymen, some of whom were eminent. Saurias, according to *Athenagoras*, was the inventor of the sciographia. Pythagoras, a sculptor likewise, painted the Graces at Pergamus. *Pausanias*, l. i. 30.—Theophanes and Theon were much celebrated. A picture by the latter, of a soldier routing the enemy foraging a country, is mentioned with praise by *Ælian*, *Var. Hist.* l. ii. and *Quintilian*, l. xii. 10. *Plutarch*, *de Antiq. Piñor.* condemns his subject of Orestes killing his mother.

Dioscorides was a worker in mosaic, one of which is engraved in the *Musæum Herculan.* Agatharcus, the son of Euridemus, is recorded for his superior skill in painting animals by *Suidas*. *Plutarch* mentions that he was put in chains by Alcibiades for refusing to finish a picture. Calliphontes painted two pictures much admired in the temple of Ephesus, nymphs investing Patroclus with the armour of Achilles, and Hector attacking the Grecian ships, noticed by *Pausanias*, lib. v. and x.

which were galleries furnished with the choicest specimens of art, and that the open area contained many statues, and amongst others, three of colossal size of Jupiter, Minerva, and Hercules, standing on one base, wrought by Myron, which were removed by Antony, who presented them to Cleopatra; the two latter were restored by Augustus. Nicetas, in his florid account of the destruction of the statues at Constantinople, when taken by the French and Venetians in 1204, mentions a colossal statue of Juno, which had once adorned her temple at Samos, the enormous head only of which was drawn by four yoke of oxen to the palace°.

Lady M. W. Montague has traced the colossal Jupiter to the gardens of Versailles^p. It was retained by Augustus, and placed in the capitol at Rome.

Verres, who was so ably impeached by Cicero, on his return from Asia Minor, made a predatory attack on the city and temple of Samos, and plundered them of some of their most esteemed works of art, and Pompey suffered the pirates to complete the spoil; so that Antony was not the first Roman who, under similar circumstances, listened to the demon of appropriation.

The temple of Juno was originally built in the time of the Argonauts, and destroyed by the Persians. Its restoration of the Doric order, in a style of such transcendent magnificence, was designed and completed by Rhæcus, a Samian, and his son Theodorus, almost

° A MS. of Nicetas in the Bodleian library at Oxford, published by *Fabricius*, (*Biblioth. Græc.* t. vi. p. 405 to 416) describes the statues at Constantinople. It is likewise printed in the "Imperium Orientale" of *Bandurus*. Paris, 1711. 2 vols. fol.

^p Letter lvii.—*Voyage de la Mottraye*, t. i. p. 196. *Pococke*, v. ii. p. 26.

seven centuries before Christ. Pausanias⁹ considers it as a joint performance; but Vitruvius allows him no assistant, and adds, that he composed an architectural detail of this temple, existing in Roman libraries in the reign of Augustus.

Near the temple was the sepulchre of Leontichus and Rhadine, at which it was customary for the Samian lovers to pledge their vows, and to implore a happy event to their passion^r.

We rode about three miles along the coast to the ruins of the city of Samos, which are very widely dispersed at the foot of one of the intersecting chain of mountains. The vast mole, one of the wonders of the island, and the boasted work of Eupalinus, a hundred and twenty feet high, and stretching two furlongs into the sea, no longer is seen above the waves. Heaps of stone and low walls abound, but all of coarse materials, once incrustured with others of greater value and beauty, and probably the vestiges of a city, built long since the days of Polycrates, or at least improved under Augustus and his immediate successors. A century ago, some of the towers and many blocks of fine marble remained; but vicinity to the sea has contributed much to its devastation, particularly of late years, as the more valuable parts were so easily conveyed away for the erection of mosques or public buildings.

The same cause that has stripped the Propontic cities, those of the upper islands in the Ægean, and near its coasts, from the convenience of removing blocks of marble to Constantinople, prevailed, in a certain degree, in the days of the first Roman emperors, when the love of the arts of Greece excited them to pillage their subjects of the choicest remains, which the veneration of ages could not se-

⁹ L. iii.

^r Pausanias, l. vii. c. 5.

cure to their original stations. Those cities only which enjoyed peculiar protection, for political reasons, were exempted from such robbery.

Ascending the mountain, about half way up is the chapel of the Panageia, a mean building, in which are some inscribed marbles^s. It stands at the mouth of a deep cave; at the extremity, many yards distant, are an ayasma and oratory, a place of the most ancient superstition.

The island contained, according to a computation of a century past, fourteen thousand inhabitants, all Greeks, excepting the four-bashi, or governor, and two officers who collect the capitation tax. The Porte, soon after the acquisition of the Greek islands, appropriated their revenues to mosques, public officers, or as a pension to princesses of the blood-royal. Those not so disposed of devolve in course to the capudàn pashà, as governor in chief of the Archipelago. The lands in Samos are held by the tenure called vacùf, under the great mosque at Top-hànah, opposite Constantinople. There were a hundred seculars, and four hundred caloyeri, or monks, who exercise extraordinary severities, and follow the rule of St. Basil, the founder of monachism in the Greek church. They have very greatly declined lately, not less in discipline than number.

Tournefort's praise of the partridges, and observation on the singular deficiency of beauty in the women, not merely as compared with those of the other islands, we found equally just. The soil is fertile, but poorly cultivated; nitre, ochre, emery, and iron, are

^s These inscriptions are sepulchral, and record females of the name of Gerylla, the wife and mother of Apollonius, who are styled "HPOINAI," a title frequently given upon slight pretensions.

amongst the neglected riches of the earth. It was once to the Greeks, what Etruria has since been to the Romans, the manufactory of pottery so exquisite in design and fineness^t.

Mounting on mules, which were intractable enough to remind us of the opponents of Pythagoras, condemned by his system to animate such brutes, we crossed the heights, which stretching diagonally, divided us from Vathì. The ascent is intricate, above precipices, or very deep defiles, and rocky chasms. But we were not fortunate enough to see them as wild cascades, for the springs are only temporary.

Eupalinus, who constructed the mole, made a subterraneous aqueduct to convey water to the city, eight feet in diameter, and seven furlongs in length, which was considered as a wonderful performance^u. The tunnel in Languedoc, and several in England, evince the great superiority of modern engineers. Tournefort speaks of certain vestiges of this work, but we could learn nothing satisfactory concerning it.

^t The Samians were the inventors of pottery, and produced some artists of the greatest merit. Scelmis, as he is called by Callimachus, or Smilis, a contemporary with Dædalus, and who made the statue of Juno, was inferior, only because less known, as a carver of wood. “Nulla regum familiaritate, nullo errore, nullis calamitatibus insignis.” *Pompon. Gauricus de Sculptura*, l. xviii.

Tibullus speaks of Samian pottery at Rome in the reign of Augustus.

“At tibi læta trahant Samiæ convivia testæ

“Fictaque Cumanâ lubrica terra rotâ.”

Eleg. l. ii. el. 3. v. 47, 48.

This elegant manufacture appears to have been first brought from Samos to Sicily and Magna Græcia, before it was established in Etruria.

^u *Herodotus*, l. iii.

Passing Mytelenous, an apparently populous village, the face of the country is charmingly diversified with cultivated dells of rich verdure, and the mountain sides disposed in spacious vine inclosures, or shrouded with arbutus, myrtle, and dwarf oak. The bas relief noticed by Tournefort and Pococke as placed in the chapel, has been since removed; nor were our inquiries after coins, said to be so frequently discovered, attended with more success. In two hours we reached the northern coast, which is superior to the others in beauty, and arrived at Vathi, the ancient Ipnusia^x, and still a very eligibly situated town of some extent, with houses clustered against the rising ground. On some of the shores of this island the inhabitants are employed in diving for sponges, but with less success than in the more western islands^y.

From this port we commenced another voyage; and from the head of a large creek had a view of the town of Vathi, climbing up the hill, and closing an almost rectilinear avenue, which the haven covers. From the scale or quay to the mouth of the creek the distance is nearly three miles, and the breadth one. The whole was cheerful and striking. A calm ensued when we were advanced into the bay of Scala Nova, opposite to the country we had lately traversed. To the right we saw Prion, Correfus, and the Pactyan ridge towering

^x "Ipnusia." *Laurembergii*.

^y "Samos is a place under whose rocks grow sponges; the people from their infancy are bred up with dry bisket, and other extenuating dyet, to make them extremely lean; then taking a sponge wet with oyle, they hold it part in their mouths and part without, so go they under water, where at first they can not stay long, but after practise some of the leanest stay an hour and a half, even till all the oyle of the sponge be corrupted; and by the law of the island, none of that trade is suffered to marry, until he have stayed half an hour under water: thus they gather sponges from the bottom of rocks more than a hundred fathom deep; which with other stories of the ilelands was told me by certain Greeks in our galleon." *Voyage into the Levant* by S. H. Blunt, p. 53, 12mo. 1664.

above them, the town of Scala Nova, with the ruins of Ephesus and Aiafolùk, through a noontide air of indescribable clearness.

At five we landed, tired by the contrary wind, and intending to spend the night at the village of Zillè, from which we were still distant. It was therefore determined to put to sea again as soon as the moon arose. In the interim we walked to the ruins of Claros, which crown the rock above, and climbing up to the walls, still traceable, we gained the level of a beautiful promontory. A more favourable situation for a city could have been scarcely chosen. On either side a cove defended by mural rocks affords a safe harbour, and to the west and northern points are vallies of great fertility watered by the river Hallefus.

The city of Claros had those of Colophon and Notion² so contiguous to it, that geographers are undecided as to the exact point on which it stood, and a confusion has sometimes occurred which they cannot correct by any remaining documents, by happy conjectures, or even by an examination of the present face of the country.

² "Νοτίον ὑφορμος αργιαλος."

Dyonis. Periég.

SECTION XVI.

CLAROS—SEJEJEC—TEIOS—THEATRE—TEMPLE OF BACCHUS—
VOURLA—CLAZIMENE—CHESHME—SEA-FIGHT BETWEEN THE
TURKS AND RUSSIANS IN 1770—ARRIVAL AT CHIO.

CLAROS was one of the earliest cities in Greece, and dedicated to Apollo^a.

The brow of the hill retains considerable vestiges of grand edifices; several members of the Doric style are yet discoverable, although, from extreme antiquity, the chiseled parts are worn away, and even the columns of granite are resolving into their original particles.

What chiefly attracted our attention was a grotto with a funk entrance like a pit; and at a hundred yards distance another aperture of squared stone, evidently communicating. It might have been, with some probability in favour of the conjecture, the site of the Clarian oracle. The last mentioned subterraneous passage opened in the exact centre of a square temple, of which the steps of the portico and the bases of the peristyle are now scattered around. Still farther

^a Lady *M. Montague* very pleasantly calls it a part of his rent-roll with Tenedos, &c. when he made love to Daphne.

“ — Mihi Delphica tellus

“ Et Claros et Tenedos.”

Ovid. Met. l. i. v. 515.

Pausanias, l. vii. c. 5.

on are the subsellia and ground-plot of the theatre, facing the south-west, but somewhat less than that at Miletus. These vestiges evince the extent and magnificence of this city, before the failure of the oracle and migration of its inhabitants to Ephesus.

Colophon^b was a city of greater consequence, which it owed to its commerce, particularly of fine gold, which was esteemed of the best quality. It was likewise famous for the construction of every kind of maritime vessel, and the most expert failors.

In the history of the arts, many of its inhabitants are recorded; and in the republic of letters, the names of Xenophanes^c and Ni-

^b *Ovid* makes Colophon the scene of his fable of Minerva and Arachne.

“Pater huic Colophonius Idmon.”

Met. l. vi. v. 8.

“Intus ipsa Colophon.” *Plin.* l. v. p. 29.

“Colophon clarior Lebedo, copiâ navium et equitatû, ante quam lucus Apollinis Clarii.” *Ubb. Emm. de Græc. Antiq.*

“Colophonis locus dicitur esse Claros, ubi naves fabricantur.” *Eustath. in Dionys.*

It existed in the days of *Horace*, as he inquires of his friend, who had visited the coast and islands of the *Ægean* sea, to which place he gave the preference.

“Smyrna quid et Colophon?”

Epist. l. i. ep. 11. v. 3.

Suidas asserts, that Apelles, the celebrated painter, was a native of Colophon; and *Rodoginus* (l. xiii. c. 38) confirms that opinion, without citing him as an authority. Like other eminent men amongst the Greeks, several places contend for his birth; and it is generally agreed that he was an Ephesian citizen only. *Dionysius*, of an earlier era, is compared with *Polygnotus*, the Thasian, by *Ælian*. He excelled in miniature.

^c *Xenophanes* held the unity and infinity of the Deity; that the earth was of infinite space, and surrounded neither by the heavens nor the air, but that it was dissolved by moisture, adducing as proof the petrified substances of fish and shells found in the marble quarries of Paros. He contended likewise that there were innumerable suns and moons.

cander^d, a naturalist and a physician, are deservedly celebrated. It was one of the Ionian cities that yielded to Gyges king of Lydia, which circumstance fixes its date six hundred years before Christ.

When the votes of the Panionian congress were equal, the casting voice was given to the Colophonian deputy^e. Thrasyllus, the Athenian general, added it to the colonies of that state; it was afterward depopulated by Lyfimachus, who, according to the practice of those who founded cities, forced the inhabitants to people his new settlement at Ephesus. During a sedition, many citizens voluntarily migrated to Smyrna, with which city they always held the strictest alliance. After the defeat of Antiochus king of Syria, it was declared a free city by the Roman senate.

This scene has equal beauty and novelty of effect, as it exhibits to infinite advantage the Ægean, studded with the islands of Samos and Nicaria, of a very irregular outline, which seems to be inclosed as a lake by a continent of blue mountains, bounding its waves at a great distance, excepting on the west.

We resumed our voyage; but the wind remaining contrary the greater part of the next day, we put into a small cove, and sent the Greek servant to Hypsilè, a Turkish village on the summit of a high hill, about three miles on the left, in search of provisions. We assembled round a brisk fire, secured as by an open chamber of marble

^d *Nicander*, the physician, who lived 800 years before Christ, was a native of Claros, and resided near the oracle. He wrote two books, intitled "Theriaca," and "Alexipharmica:" the former was translated into Latin verse, and published at Antwerp in 1671, the latter at Paris in 1549.

Suidas.

^e *Xenophon. Ellen.* l. i. p. 434.

rock, and we found the sand so soft and dry, that we reposed there, after a slight supper, till dawn of day. On our landing we had wandered along the shore, and reached, at a small distance from the tide, a forest of oak and olive trees, each supporting a vine of luxuriant festoons, with every variety and flavour. They grow wild, and are common property: we were now in the vicinity of Teios, and country of Bacchus. At Lebedos, which we had passed, nothing remains worthy notice^f.

Setting sail with a fair wind at day-break, we arrived before noon at Sejejek, a small town at the termination of the creek, incircled by a low embattled wall, and a few angular towers, the probable work of the Genoese^g. Some guns are still mounted, and the gates are shut at even. We were lodged under the western gate, which, with the whole works, conveys but a mean idea of defenceless fortifications in the Ottoman empire.

Inquiring of some civil Turks after curiosities, we were shown several inscriptions, some decretal, and one sepulchral. The Teiorum

^f "Scis, Lebedos quid sit; Gabiis desertior atque

"Fidenis, vicus."

Horace, l. i. ep. 11. v. 7, 8.

^g IN THE WALL OF SEJEJEK.

TIBEPIC.

ΚΛΑΥΔΙC.

ΕΡΜΕΙΑC.

ΞΩΤΙΚΩ.

CΥΝΤΡΟΠΩ.

ΚΡΗCΤΩ.

ΜΝΕΙΑC.

ΧΑΡΙΝ.

ΞΩΤΙΚΕ.

ΧΑΙΡΕ.

diræ, or curses of the Teians, are all collected by Chishull^b, and explained by a dissertation. We then walked, less than two miles, to Bodrun, as they call Teios. The city wall had a circuit of four miles, and heaps of ruins are dispersed on easy eminences; but the situation was rather low, declining toward the sea.

Teios, according to Strabo, was founded by the Carians under Athamas; but being threatened with invasion by Harpagus, a general commanding a part of the army of Cyrus, the citizens fled to Abdera, on the Thracian coast. From that period its prosperity gradually declined.

But the birth of Anacreon is its greatest fame. His rank in life was respectable, and his genius entitled him to be the companion of contemporary princes, particularly of Polycrates of Samos. Beside his odes, so well known and admired, he is said to have written elegies, of which we have no fragmentsⁱ.

The first object of our research was the theatre, constructed against a declivity, the upper arched passage of which is nearly perfect; but all traces of the subcellia are gone. It is observable, that in every instance we saw, the architects had chosen sloping banks, which faced the south, for the aspect of their theatres. As far as we could discover from the rubbish, it was not of considerable dimensions. Pococke, from vicinity to a rivulet, very judiciously conjectures that it had been an occasional naumachia. From hence we had a view of the temple of Bacchus, the boasted work of the archi-

^b *Antiquitates Asiaticæ*, p. 96.

ⁱ *Quintilian*, l. x. c. 1. *Voyage d'Anacharsis*, t. vi. p. 22. *Gillies's Hist. of Greece*, v. i. p. 271.

temple Hermogenes^k, a vast heap, overgrown with olive and vine trees, in a flat inclosure, thickly planted. Amidst the pile, sections of Ionic pillars fluted, and a capital, with the volutes and ivy leaf of superior delicacy, caught our attention; there are, indeed, many proofs of its extent and magnificence, but its dilapidation was of so remote an era, that they are mostly broken and decayed. The ploughed fields are covered with pieces of marble, jasper, fine pottery, and brick. Returning to dinner, we were surprised to find that no wine could be procured in a place once sacred to Bacchus, in the country of Anacreon, and where grapes were hanging in the greatest profusion, the natural produce of the soil. The prohibition imposed by Mohammèd explains this circumstance, and the grapes are otherwise prepared. They are dried as raisins, eaten fresh, or the expressed juice boiled to a thick syrup, which they call "petmez," and which, with milk, forms a chief diet of the women and children. From the dregs of the grapes an ardent spirit is distilled, which is a general beverage of the Greeks, and to which the Turks oppose no objection in the Koràn, but drink it with a reserve of conscience.

From Sejejèk we advanced to Vourla. About a mile from a small ascent a very pleasing view is formed on the left, with the embattled wall of the town low and close to the water's edge, and the harbour oblong^l, and with wooded shores of a gradual elevation.

^k *Vitruv.* l. iv. c. 3. He was a native of Alabanda, a city of Caria.

Mr. *Parrs*, in the *Ionian Antiq.* has shewn much professional ability in the restoration he has given of this temple, which has been likewise copied in the *V. Pittoresq.* It was of the Ionic order, monoptera, consisting of eight columns only, without walls to inclose the cell. Of this edifice it is remarkable that the columns were without plinths, and their capitals have angular volutes. Hermogenes invented the pseudo diptera, or portico; and his treatise on the elements of architecture was preserved at Rome in the days of Vitruvius, who gives it no common praise.

^l Chereidæ, noticed by *Strabo* as north of Teios.

The road then leads through small glens, with rivulets and spreading foliage, or through flat grounds, inclosed with hedge-rows of tall myrtle in full bloom. These were poetic regions, but they were soon passed.

We halted at Vourla, the Chytrium of the ancients, which, rising against the hill, affords a fine catch of the sea and Alexander's artificial peninsula of Clazomenæ^m; we did not examine it, for want of timeⁿ. Apprehensions of danger from banditti, or Turkish stationary guards scarcely more to be depended on, through a dreary champaign country, hastened our departure. It universally presents a face of hopeless sterility, strewn with loose stones, or points of rock starting through the bare surface. Some hills and large pine groves made the only variety. An hour after sun-set we remained in the hovel of the only Greek in a wretched village called Pyrghe.

The road to Cheshmè, over a tract of the same description, is no less desert and tiresome. It is the ancient Cyffus, in which port the fleet of Antiochus was defeated by the Romans. The town covers a shelving ridge to the sea, with the fortress in the centre, of an oblong shape, consisting of double walls and a deep foss, and inclosing a mosque and several houses. Its apparent antiquity is not higher than when the port was in the possession of the Genoese. During that period two very spacious baths, now in decay, were built by them.

Since 1770, memorable for the destruction of the Turkish fleet

^m *Cellarius*, v. ii. p. 44.

ⁿ The baths of Lebedos, Teios, and Clazomenæ, are celebrated by *Pausanias*, l. vii. c. 5.

^o *Liv. Hist.* l. xxvi. c. 44. *Cellarius*, v. ii. p. 45.

by the Russians, the greater part of the town, with magazines on the scale for the accommodation of the trade, which is considerable with the island of Chio, has been rebuilt, having at that time suffered from the conflagration. Of this circumstance a good account is found in the memoirs of Baron de Tott, who, on all occasions, strives to amuse or surprise his readers, and a minute and corrected detail in the strictures of Peyssonnel, his very severe commentator^P.

In the afternoon we embarked for Chio from the mouth of the harbour, which much resembles those already described, only of far greater scope. The effect of the terminating objects seen through so grand a vista is spoiled by the right lines of the castle walls and a range of wind-mills on the brow of the hill. This was the scene of the naval action. In four hours we landed, and were received into the Franciscan convent of St. Antonio, a very neat house,

^P *Choiseul* (p. 93) gives a plan of the harbour, with an account of the Russian victory by Count Orlov and Admiral Elphinston.

Memoires du Baron de Tott, v. iii. p. 35.

Lettre sur les Mem. du B. de Tott, p. 75, de *M. Peyssonnel*, then consul at Smyrna, has the following account, differing from that of the former authors.

“ They were engaged by the Russians, under command of Admiral Spiritow, when anchored in the creek of Chesmè. Jaffer, the capudan pasha, according to the practice of the country, was in an oared boat, in order to direct with greater facility the movements of his fleet. Haffan Bey, his lieutenant, was on board the flag-ship. After prodigies of valour on both sides, during an engagement of some hours, the rudder of Spiritow’s ship was shot away by a ball of enormous weight, made of marble. The Russian, foreseeing only imminent destruction, resolved to fire his own ship, and attempt the burning the whole line of the enemy, who were anchored close to each other, without a power of escape. He trusted himself and twenty-four persons only to his boat, a few minutes before the explosion. Haffan Bey secured his retreat to Smyrna, covered with wounds.” His conduct on this occasion soon recommended him to the appointment of capudan pasha, so distinguished during the reign of Abdul-hamid.

built and established about thirty years since by the late empress, Maria Theresa.

The evening had now closed; which circumstance deprived us of a view of the delicious coast which we afterward surveyed. About two miles at sea, the light conspicuous buildings interspersed between the deep foliage of orange and olive groves, and the vast range of mountains gradually peering to the sky, real life ideas originally excited by poetic fiction.

SECTION XVII.

ANCIENT HISTORY OF CHIO—CHIAN WINE—BIRTH-PLACE OF HOMER—CITY OF CHIO, AND THE PRESENT STATE OF THE ISLAND—CHARACTER OF THE GREEKS—VILLAGES—CULTIVATION OF GUM MASTIC—BEAUTY AND DRESSES OF THE WOMEN—HOMER'S SCHOOL—INSTANCE OF LONGEVITY—CASTLE AND CHURCH.

CHIO retains more of its former prosperity than any island in the Ægean sea, and merits a more minute description.

The fertility and beauty, which they discovered, invited the Ionian states to establish a colony more than a thousand years before Christ, which soon attained to a degree of political consequence, as the allies or subjects of the continental cities of Greece. A fleet constantly prepared for action and the maritime genius of the people gave them the command of the higher parts of the Ægean sea. Historians record very frequent changes in their subjection or alliances, the result sometimes of necessity, but more frequently of choice. Their most ancient friends were the Spartans, whom they deserted for the Athenians, but during the Peloponnesian war they again revolted to the Lacedemonians. After a failure in the first attack by Chares, the Athenians indulged the resentment of conquerors, and levelled the new walls of their city with the ground^a.

^a *Strabo*, l. xiv. p. 632.

Pausanias, l. vii. c. 2.

Ant. Christ. 358. 373.

Gillies's Hist. Greece, v. iii. p. 250.

The kings of Pergamus, Eumenes, and Attalus^b, appear to have become possessed of Chios either by conquest or cession; and the Chians, as allies of the Roman people in the battle with the Galatians under Cneius Manlius Vulso, were rewarded by a declaration of their freedom, with the protection of their former masters^c.

Upon the extinction of the Attalian kings they were attached to the Roman territory, and when the empire was divided, they remained subject till the reign of Manuel Comnenus. In the partition of the eastern empire in 1204 by the French and Venetians, Chio was allotted to the Byzantine throne, and afterward granted to the Genoese by Michael Paleologus, in remuneration of assistance against the Latins.

^b *Livy*, Decad. iv. l. 11.

The temple of Venus, the building of which is described by *Diodorus Siculus*, l. v. spoiled by Attalus, was restored by him in a style of greater magnificence. Sea fight at Chios between Attalus and Philip. *Polybius*, l. xvi.

^c *Abbate Sestini* (*Coll. Ainsliean*) v. iv. p. 115, notices three very rare gold coins of Chios, with a sphynx or harpye, reverse a sea boar winged. *Pinkerton* observes that those of silver and bronze are common, v. i. p. 246.

It may be useful information to those who make the tour of Greece, the islands, and colonies, to know the symbols peculiar to each; as the owl of Athens; the bee of Ephesus; the sphynx of Chios; the axe and double head of Tenedos; the horse feeding of Alexander Troas; and running of Dardanus; the gryphon of Teios; the dove of Sicyon; the tortoise of Ægina; the buckler of Thebes; the wolf of Argos; the lyre of Theſpia; the prow of a vessel of Megara, &c. &c. “ΧΙΩΝ ΤΡΙΑ ΛΣΞΑΡΙΑ. Sphynx dextro pede posito supra prorem navis Διγαριον ην εξηκοντα ασσαρια inquit Julius Pollux, Ασσαριον, Matt. 10, pretium duorum passerum.” *Cat. Num. Bodl. MS. Godwin*.

In Chios was established one of the most ancient schools of sculpture by Malas and his immediate descendants, of whom Bupalus was the most celebrated. They made a statue of Diana for the Chians, and one of Apollo in the Palatine temple at Rome, and were employed in other sumptuous works by Augustus. *Plinii Hist. Nat.* l. xxxvi. cap. 5. *Pausanias* (l. iv.) calls Bupalus an architect.

In the reign of Morad III. 1575, it was treacherously taken by Piali Pasha, after having been held by the Genoese nearly two centuries and a half^d.

After a calamitous siege, in 1694, the city and island were regained by the Venetians, who were betrayed by the Greeks during their inveterate quarrel with those of the Latin church. Their possession was of short duration; for in 1696, Mezzomorto, the African renegade, a celebrated admiral, invested the island with success, and it was again added to the Ottoman empire. The Greeks, who sacrificed every consideration to the persecution of the Latins, were rewarded for their perfidy by an ecclesiastical triumph; and their opponents were constrained by heavy penalties to conform to the Greek ritual. At this time, the Catholics do not exceed one thousand in number, yet these schisms are still maintained with indecent violence, and continue to interrupt domestic peace, and to disgrace a religion which professes meekness and forbearance. By the ancient geographers Chios was considered as having a circuit of 900 stadia, and by modern, computed to be from 100 to 130 miles, as the extreme irregularity of the coast would render an actual admeasurement very difficult. Mountains of volcanic shape and surface intersect the island, distinguished by the ancients as the Phanæan and Pellenæan; the latter is in the district of Arvisia^e, famed for the produce of

^d *Belon* (in 1550) describes Chio as tributary to the Turks, to whom they paid twelve thousand ducats annual tax, of which four or five thousand were taken in mastic as a deduction. L. 2. ch. viii.

^e *Strabo*, l. xiv. p. 645.

The temple of Minerva Dracontoleтира, from her having slain a dragon on the Pellenæan hills.

“Και Χιος ηλιζατє Πελληγναιє υπο πεζαν.” *Dionys. Perieges.* v. 535.

“Φανάια ακρα.” *Id.*

wine, so much esteemed at Rome in its most luxurious days for its cost and exquisite flavour.

“ Quo Chium pretio cadum
“ Mercemur ?”

HOR. l. iii. Od. xix. v. 5, 6.

Pliny^f relates, that Greek wine was prohibited in Rome, A. U. C. 675 by a sumptuary law; and Varro says, that Lucius Lucullus, when young, did not remember it to have been served more than once at the most costly feasts. Upon his return from Asia he brought with him a thousand gallons. C. Censius the pretor had Chian wine first given to him by a physician as a cordial. Cæsar in one of his triumphal suppers distributed about 100 gallons, which was considered as an instance of extreme profuseness; nor was it till the seventh

Odyss. l. iii.

“ Οἶνον φέρβειν ἀριστον τῶν ἐλληνικῶν.” *Strabo.*

Arvisia was about 300 stadia in circumference, on the north western coast. In a second voyage to Chio (Nov. 1795) I observed this district, and the Pellenæan mountains, from the sea under the strong light of the setting sun. There is one point, nearly twice as high as the others, which is certainly an exhausted volcano.

^f *Nat. Hist.* l. xiv. c. 14.

“ Cados congiatos,” a measure probably peculiar to the Chians.

“ Chio solvite vincla cado.” *Tibull. Eleg.* l. 2. 1.

Horace describing Nasidienus’s supper, speaks of “ Chium maris expers;” alluding to their custom of mixing it with sea water.

Hermippi versus ab Athenæo citati, latine redditi.

“ Felicis Chii post jucundissima vina

Et vinum proprio Saprium quod nomine dicunt;

A quo reclusis vasis et tegmine capto

Surgit odor violam redolens, suavesque hyacinthos,

Tota volat divinus odor per tecta reclusis.

Tale meis opto convivis adsit amicis.”

Virg. Eccl. v.

century after the building of the city that it became common in the houses of the most affluent. On account of its saccharine and aromatic taste, it was usual to dilute it with water, or to mix it with wine of a drier flavour.

We tasted some, which did not disparage its ancient fame. It has a flavour similar to that of "Monte Fiascone," and is called by way of excellence the wine of Homer.

The Chians urge a greater number of circumstances than their competitors in support of their claim to that divine bard^s. A fami-

The Chians first made the "vinum nigrum."

Τὸ τὸν ἐγὼ κρίνω πολὺ πάντων εἶναι ἀρίστον
τῶν ἀλλῶν οἴνων μετ' ἀμυμονα χιον ἀλυπτὸν.

Hermippus.

Suavior, ut Chio nota si commista Falerni est. *Horat. Sat. l. i. f. 10.*

^s On a medal of Chios,

Ο ΠΑΝΤΑ ΕΙΠΩΝ ΚΑΙ ΠΑΝΤΑ ΝΟΗΣΑΣ ΧΙΟΣ ΟΜΗΡΟΣ.

Wood in his *Essay on the Genius of Homer* (p. 33) inclines much to the opinion in favour of Chios, though nothing is decisive in the *Iliad* or *Odyssey*.

"Τυφλὸς ἀνὴρ οἰκεῖ δὲ χιῶ ἐνὶ παιπαλοῦσσι."

According to Mr. Bryant he was a native of Ithaca and his own Ulysses.

Of the early commentators upon Homer, one of the most estimable, if for erudition and quantity only, is *Eustathius*, who likewise gave a geographical explanation to the *Περὶ ἡγήσεις* of *Dionysius Byzantinus*, published by R. Stephens in 1647. He lived in the twelfth century, and was at the time of his death in 1201 archbishop of Thessalonica. If reading *Homer* instead of writing learned commentaries, were the indispensable qualification in candidates for the patriarchal throne, it is not uncandidly presumed, that it might remain for some time vacant. What learning the Greek clergy possess is of another sort. The edicts of the councils, and the controversial writers against the papal see, may be known by a few, but the intrigues of the Porte are a more profitable study.

Allatius, himself a Chian, concludes his treatise, and expresses the conviction of his own mind in these terms, "quare Homerus erit Chius si qua fides in historia est," after having written sixteen long chapters in support of his opinion.

ly of his descendants were called Homeridæ; and, as if the art of poesy were hereditary, they produced Parthenius of no trivial name amongst poets. Leo Allatius cites many authors to prove Homer a native of this island, and upon more accumulated evidence decides on that circumstance as a fact. But his own confession may be more satisfactory in his hymn to Apollo; for his inhabiting Chios may convey a certain degree of proof that he was born there. Cynethius, a Chian who first recited the poems of Homer at Syracuse in the 69th olympiad, is reported to have himself composed the hymn to Apollo upon the testimony of Hippostratus, an assertion discredited by the ablest critics.

Venus was the divinity to whom the highest honours were paid in Chios; her temple was uncommonly splendid, and the females devoted to her service not less beautiful than numerous^h. The education of the sex was equally hardy with that of the young men, and in the public gymnastic exercises they contended with each other unincumbered by dressⁱ. Notwithstanding this exhibition of rigid discipline, the natives were addicted to the most effeminate luxuries; and it is said, to their eternal reproach, that they were the first in

^h Ion, an elegiac and tragic poet of the age of Æschylus and Sophocles, was a native of Chios.

Celebratur eadem insula et Homeri morte, Veneris templo et Harpiis monstribus, unde in insignibus ut vetus moneta ostendit, Harpii à Chii usi fuere. Cæterum in Chio præter cætera Veneris templum maximo pretio fuerat. *Wolf. Lazius Græc. Ant.* l. ii. c. 2.

Pausanius, l. vii. c. 5. mentions with praise the tomb of Oenopion in Chios.

ⁱ *Athenæi Naucratica Deipnosoph.* l. xiii. p. 237. Εν χιω δε τη νησω και βαδιζειν ηδιστον εστιν και δε της δρομης επι τα γυμνασια και οραν προσπαλαιοντας της νεης ταις κοραις.

Greece who used slaves^k. The Epicurean philosophy was very successfully recommended and practised by Metrodorus, whose definition of happiness is succinct and plausible; "a sound constitution, and a security of its continuance^l."

Whatever might have been the remains of ancient architecture, no traces are now to be discovered; all have yielded to time, or more probably to the more effectual destruction of misguided zeal or appropriation.

The city of Chios appears to have been at the most distant period of considerable extent and beauty. Modern Chio or Scio, as the Franks call it, is now the handsomest town in the Archipelago, and from its Italian masters has derived much of the European accommodation^m. The streets are too narrow, as the houses are not of those fragile materials so universal in Turkey, but of white hewn stone. The portⁿ is spacious, but not deep, protected by a

^k Critias memorat mollissimam sedem Milesiam, et Chium cubile. *Musonius de Græc. luxu.*

Chios primos servis usos fuisse ferunt." *Eustathius in Dionys. Perieges.*

Bupalus of Chios was an artist of the first merit; and it is said by an anonymous author published by Bandurus, that the four bronze horses, formerly in the hippodrome at Constantinople, were brought from hence by Theodosius the younger, but this account is unauthentic.

^l "Cum Corpus bene constitutum sit; et sit exploratum ita futurum. *Cicero Offic. l. 2.*

^m "Ædificiis publicis et privatis olim splendida, populo frequens, ambitu spatiosa. Indiginæ urbis et insulæ Græci erant, ac multi eorum genere nobiles, cives habitu et moribus culti, Græcorum veterum elegantiam præ se ferentes; fæminarum vestitus speciosus et magnificus." Such is the description of Ubbonius Emmius, a professor at Groningen in the beginning of the last century.

ⁿ It was a station for eighty ships. *Strabo, l. xiv. p. 645.*

low mole and two light-houses, and commerce flourishes for the produce and supply of the island.

We took mules to survey a region, which both for climate and cultivation can scarcely be equalled.

“Talis beatis incubat insulis
Felicis auræ perpetuus tepor,
Et nesciis campis senectæ
Difficilis, querulique morbi.”

BUCHANAN Od. in Kalend. Majæ.

Of those parts of the island, in which cultivation is practicable, almost the whole may be said to be a garden. The deficiency of water is supplied by a large wheel, to which buckets are attached communicating with a cistern, and worked by an ass or mule. By narrow channels the water is regularly diffused, and the health and vegetation of the plants supported to the utmost luxuriance by this rustic system of hydraulics.

Under the present government, harsh as it is said to be, it may be called the paradise of the Greeks, who are the principal inhabitants both in number and affluence. It is here that their national character is expanded without restraint, and that they are allowed to enjoy their wealth with a greater degree of security. Could they be content with private life, their happiness might be unmolested; but their spirit for intrigue and aggrandisement perpetually tempts them to seek connexions with the Porte, or its enemies; and their disgrace is inexorably pursued with confiscation of property and loss of life. Chio is often selected as the place of exile for the great officers of state when superseded, and in secret correspondence with the Greeks is the scene of plots, which shake the ruling cabinet to

its centre. It is computed, with reason, that their population exceeds 150,000°, whilst that of the Turks does not complete a fortieth part; but such is their want of vigour and unanimity, and their habitual terror of the Turkish name.

This numerous population is maintained by manufactories of silk and cotton stuffs. They make rich brocades and pieces of a fligher texture for sashes and turbans, such as are worn by the Greeks. This island and Tino are those only in which any manufacture is carried on as retained from the Genoese, their former masters. Many of the present inhabitants are proud to own their descent from the Casa Giustiniani, or Grimaldi, anciently noble; and there are several Greek families of similar pretensions, who were exiled at the taking of Constantinople. Some English merchants were settled at Scio soon after the establishment of our commerce in the Levant, in consequence of its connexion with the port of Smyrna.

As we left the town, the whole valley to the sea is so thickly peopled and cultivated as to be a continuation of its streets. A space of six or seven miles is completely occupied by country houses, gardens, and orangeries, of many acres. The latter are surrounded by walls higher than the trees, each of which is sunk below the level into a pit, and the road is flanked by them as lanes. The odour

° In 1782, nearly one third of the inhabitants were swept away by the plague.

“Nos Missionnaires Jesuites faisoient remarquer aux Grecs, Latins de Chio, que la peste les epargnoit, et ne faisoit des ravages que parmi les Turcs & les Grecs schismatiques!!!” A curious instance of misrepresentation and bigotry! *De Guys Voy. lit.* t. iii. p 81. The plague was introduced by a chest of clothes sent by the Papas, who have the care of the Greek hospital at Constantinople. The clothes had not been fumigated, and when this box of Pandora was opened, contagion spread on all sides with incredible rapidity.

during the season of bloom is so strong as to be perceptible several miles from the coast. The houses are all of stone, large and lofty, with the best rooms at top, opening to terraces. Some of them, evidently contemporary with the Genoese, look like castellated towers of a capricious form.

We visited the English consul at his country house amongst the mountains. It was about mid-day, and we were served with the customary compliment. The lady of the house had been one of the most beautiful of the Sciotes, nor had her daughter inferior pretensions. More native politeness and gay complacency could scarcely have been shown than in their reception of us. According to the universal custom amongst the Greeks, soon after our arrival, a servant appeared, bearing a silver salver, upon which were placed several spoons filled with preserves, which the young lady presented to us severally, with a grace and attitude worthy the antique. Small glasses of water succeeded, and lastly, coffee prepared in the eastern manner. In every visit that may be made during the day, this compliment is repeated. Should the mistress of the house be young, she shows her respect to her guests by this ceremony, if otherwise, her eldest daughter or some other lady present takes her place.

These continued villages are called Vaveilè, Kamvho, and Talaro. We then followed an abrupt path up the mountains, on the solitary summits of which are hermitages of ancient establishment.

Near them we passed the great convent of Caloyeri, of the order of St. Basil, founded by the Emperor Constantine Monomachus. The situation is beautifully secluded, and in the church are some curious marbles and mosaics. Jasper and verd antique abound, not only as columns, but as wainscot, and the scriptural stories in mosaic

are in the best style of the times. Reliques of apostles and primitive saints are preserved there, such being highly venerated by the Greeks. By the severity of their order they are prohibited from the use of flesh, and no woman is permitted to approach these consecrated walls. Some years since the whole community consisted of two hundred, of whom twenty-five were priests and fifty had the title of "stavroferi," or cross bearers, in proof of greater mortification. But it is now certain, that the monastic system in the Greek church is rapidly declining. Of the sixty-six villages in the island, thirty-two belong to monasteries, but the revenues are chiefly pre-occupied by the bishop or the patriarch of Constantinople.

Not so distant, we rested at the village of Tholopotàmo, to enjoy the prospect infinitely rich to the sea, with the gulph of Cheshmè, and the Ionian coast clear and magnificent to the skirting line of the horizon.

In the district of this village the largest quantity of gum mastic is produced, from which the Turks give the denomination of Sakis to the whole island. The sultan reserves the intire property to himself for the consumption of the seraglio, and the remainder is sold^p. The Levantine ladies are partial to its use; it is not soluble in the mouth, and beside affording them considerable amusement, is supposed

^p *Dioscorides.* *Sandys's Travels*, p. 11. *Chandler's Travels in Asia Minor.*

Memoir de Monsieur Galand, 1747. on the growth of mastic.

Pococke (Obs. on the Greek islands) p. 3, states the annual tribute of mastic to the sultan, to amount to 5020 okes of 400 drachms each. This tax, as well as the capitation, is collected by the Capudàn Pàsha in his annual visit of the Archipelago. He always anchors at Scio for many days, during which he expends to the amount of what he has received, to show his magnificence; and puts to death several intriguing or unfortunate Greeks, in proof of his power.

to possess wonderful antiseptic and purifying qualities. It was originally a practice of the Persian women, communicated to the Turks. But the greater quantity is mixed with the raki or raw spirit, and with the new wine, to which it imparts a high aromatic flavour. The rayàhs or Greek subjects, who inhabit twenty villages, in which it is cultivated with great care, pay no rent, and are exempted from half the general capitation; beside, what they value most, they enjoy certain privileges of dress. The shrub is a low evergreen with a round bushy head; but the produce of the cultivated is far superior to that of the indigenous tree.

They cut the bark of the stem crossways, first in May, then in June, and again in August, collecting the gum as it distills. The whole produce of the island is eighty tons. The roots require the same cultivation as the vine. It is curious to see the sharp spikes of the seed pod still exposed for sale as toothpicks, in the markets of Constantinople, as they were in Rome, in the age of Martial. Silk worms are bred in large quantities, and the honey from the rocks on the south side of the island may vie with that of Hybla or Hymettus. In the same manner, and almost to the same extent, the terebinthus or turpentine tree^a is cultivated, as the mastic already described. In

^a Jam vero semper viridis, semperque gravata,
Lentiscus triplici solita est grandescere foetu,
Ter fruges fundens, tria tempora monstrat arandi.

Lentiscum melius, sed si tibi frondea cuspis
Defuerit, dentes penna levare potest.

L. xiv. epig. 22.

The "terra Chia" is a saponaceous earth, much in request with Turkish women, as a dipilatory. It is used in the baths, mixed with rose leaves. *Vitruvius* calls the green

recounting these bounties of nature, the singular beauty of the female inhabitants must not be omitted^r. As we walked through the town, on a Sunday evening, the streets were filled with women dancing, or sitting in groupes at their doors, dressed in the fashion of the island, which is scrupulously confined to the natives. The girls have most brilliant complexions, with features regular and delicate; but one style of countenance prevails. When without a veil, the head is covered with a close coif, confining the hair excepting a few locks round the face, which are bathed in perfumed oil, and curled likewise, as in Vandyke's or Lely's portraits. Some have veils of muslin tyed à l'antique, and flowing gracefully behind. The shift sleeves are exposed, of thin gauze full and open,

earth, of which there was a mine in Chio, "Theodotion." The root celery is indigenous here, and was first introduced into Europe by a Chian gardener, who planted it in the garden of the villa Albani, at Rome.

^r *P. de la Valle* recounts their gaiety, with great delight, "non si fa mai altro che cantare, ballare e stare in conversatione con le donne, e non solo il giorno ma la notte ancora." *Viaggio*, p. 32.

Sandys says quaintly, "The women celebrated of old for their beauty, yet carry that fame; I will not say undeservedly." P. 11.—*La Mottraye* has more of the gallantry of his nation, "Les femmes de Scio tiennent le premier rang pour la beauté aussi bien que pour la gayeté, et selon quelques uns pour la complaisance, entre toutes celles d'Archipel." T. i. p. 195.—*Sandys*, when he saw them, was a young man, though now an old traveller; *Dr. Chandler* was not so insensible. *Travels in Asia Minor*, ch. xvi.

As a more ancient testimony, *Belon* gives a sketch in the curious language of the 16th century, "Il n'est autre ville ou les gens soyent plus courtois qu'ils sont à Chio. Aussi est ce le lieu de la meilleure demeure que sçachions à nostre gre, et ou les femmes sont plus courtoises et belles. Elles rendent un infallible témoignage de leur antique beauté. L. 2. ch. viii. *Count Chosieul Gouffier* observes, "On pourroit les soupçonner d'abord de pousser un peu loin leur affabilité, mais on auroit tort; nulle part les femmes ne sont si libres et si sages." *V. Pittoresque*, p. 93.

and the outer vest does not reach far below the knees, with an apron of coloured tiffany, worn as high as the bosom. It is always of gaudy silk thickly plaited in narrow folds, stiffened with whalebone, like a hoop, and fastened under the chin, being quite flat upon the breasts. It appears, much as if one of the most fanciful of our English ladies of fashion should wear her petticoat tied round her neck, and poke her arms through the sides; or, by a more grotesque comparison, a tortoise walking upright. The slippers are loose and sometimes embroidered, with stockings of white silk or cotton, extremely neat. The ringlets, which are so elegantly disposed round the sweet countenances of these fair Chiotas, are such as Milton describes by "hyacinthine locks," crisped and curled like the blossoms of that flower^s. No dress more unbecoming than that which envelopes their shapes, could have been imagined; but their faces make ample amends, with eyes varying with infinite expression from softness to vivacity. All the arts of ancient Greece have declined in an extreme proportion, nor should we wonder, that if the superiority of beauty be unimpaired, the art of adorning the person be almost lost. Yet the air of the veil, the ceinture, and the sandals, afford us occasionally some slight glimpse of that exquisite grace which pervades the drapery of ancient sculpture.

Even, in the Turkish women, an air of greater freedom than of those in the capital may be observed. The face is not so closely enveloped in a mähramah, which discovers the eyes only, but gracefully obscured by a flowing veil.

^s *Par. Lost*, b. iv. v. 301.

"His curling locks like hyacinthine flowers."

Cowper's Odyss. b. vi. v. 268.

We met many groupes walking on the beach, in our way to Homer's school, about a mile distant from the town, by some travellers conjectured to have been a fane of Cybele, and by others, with more reason, the oracular theatre of the Erythrean Sibyl.

To that strict and undeviating attention to veracity, which the learned Pococke has universally shown in his observations, we can hardly reconcile his account of this place. His Homer between two suppositious muses, his four lions, and the whole delineation, where nothing decisive exists, must have originated with his engraver. In his written descriptions, after premising much, he urges that the person sitting in the middle "may be supposed to be Homer," and that the figures "seem to be lions."

To us it appeared only as a small detached rock, with a circular bench, and a cathedra in the middle, supported by figures of quadrupeds, always of very rude sculpture, but now weather worn and mere blocks. The surrounding cliffs are very lofty, and thickly incrustured with a volcanic substance; nor are other evidences wanting to prove that the present appearance has been occasioned by subterraneous fire.

Whilst we loitered near the fountain, a venerable looking man accosted us, who said that he was 120 years old, and that he had a son now living who was eighty, at which age he again became a father. From farther inquiry we learned that such longevity was not uncommon in the Greek islands; he acknowledged that there were

^t The genuine anecdotes of old Par, at a more advanced age, are amongst other claims of national superiority.

older men in Chio, but none, like himself, who had been preferred, as he could boast to have lately been, by a girl of twenty to a rival of her own age^t.

We asked him in vain about Homer's school, concerning which he knew nothing, nor could he remember it in a different state.

The common viands, meat and corn, are frequently deficient from the want of agriculture and herbage, as well as a population too great for the natural resources of the island. Foxes and hares are common on the mountains, but no species of forest beast. Horses are the luxury of the rich; mules are more frequent, but the poor people and females are generally conveyed astride, on the patient ass.

The castle was built by the Genoese with many bastions and lofty bracketted towers, and the more modern fortifications by the Venetians. It defends the harbour, and occupies a site of several acres covered with small houses, of which Jews are the principal inhabitants. The governor of the island resides there, and has a garrison of a few janissaries. In the open esplanade between the town and the castle is a Turkish fountain, which forms with the port and the surrounding houses, a very striking picture.

Of the churches, that of Agia Victoria is alone worthy notice, not having the form of the Greek cross, but with a nave and two aisles, divided by some rich columns of porphery and verd antique. It was built by the Genoese soon after their acquisition of the island. Notwithstanding the edict of the second council of Nice against the Iconoclasts, the Greeks admit no image in their churches, yet profusely cover the walls with portraits of saints or pictures from their

histories, with explanatory legends. Some of the countenances are highly laboured, and by the gloomy light have a grotesque kind of richness. The favourite is St. George^u, whose pretensions to a place in the calendar were certainly not those of a holy life. He is frequently associated with St. Demetrius, the patron of Thessalonica, who was likewise a military candidate for canonization. These equestrian fairs are seen in most of the Greek churches.

^u *Rycaut's Greek Church*, p. 145, et seq.

SECTION XVIII.

RETURN TO CHESHME AND VOURLA—SMYRNA—INBAT OR NOON-TIDE ZEPHIR—MENIMEN—KLISSEKEUY—INSCRIPTIONS—ANECDOTE OF THE AGHA OF USHAK—CARINA—TEMPLE OF HERCULES—PURPOSES TO WHICH ANCIENT MARBLES ARE APPLIED BY THE TURKS—PERGAMUS—ATTALIAN KINGS—LIBRARY OF EUMENES—DEATH OF ATTALUS PHILOMETOR, AND THE SUCCESSION OF THE ROMANS.

OUR voyage to Cheshmè was completed in four hours. Erythræ^a, famous for a sibyl, and mount Mimas, on the summit of which Anaxagoras^b built an observatory, were a few miles to the north. The route was repeated over the extremities of mount Corycus, as far as Pyrgè to Vourla; and from thence over the sands of the bay of Smyrna, and the point of the new castle. This sea view is flanked by rich groupes of mountains, and the road is shaded by olive groves.

Nearer the town, the castle has a characteristic appearance con-

^a The Erythræan, or the sibyl of Cumæ in Italy, was the same. Her oracular communications were placed by Tarquin in the capitol, and burned by accident during the war of Marius and Sylla. Augustus deputed three ambassadors to Erythræ to procure a genuine transcription, but they collected only mysterious verses, known universally by oral tradition. *Laëtantius de falsa sapientia*, l. i. c. 17. *Tacitus*, and *Dion. Halycarn.*

Pausanias (l. vii. c. 5) notices the superb temples of Hercules and Minerva Polias at Erythræ.

^b *Diction. de Bayle*. "Anaxagoras. He was a native of Clazomenè."

"*Ηνεμμεντα Μιμαντα.*" *Odyss.* l. iii. v. 172. The scholiast says it was so called, as having been the sepulchre of the giant Mimas.

nected with the city and port. Some small ruins that we passed, we afterward learned were hot baths, with a temple and mosaic pavement, discovered within the memory of man, and corresponding with the site of one dedicated to Æsculapius, as described by Pausanias^c. The late rains had produced a faint verdure on the sides of the mountains, and afforded some idea of a spring prospect in this country. After a summer of unusual heat, we saw landscapes universally deficient in softness of tint, and with a sterile brownness, which filled the eye very heavily.

Another week at Smyrna passed agreeably, from the polite attention we received. The temperature of the air would have been very oppressive but for a delicious zephyr which springs up at mid-day, and as it always sets in from the Ægean, over the bay, is called the inbat^d. The night's repose was interrupted, without ceasing, by legions of musquitos, the stinging and buzzing of which are equally tormenting to strangers, whom, as it were by instinct, they treat with uncommon severity^e.

Great refreshment is found in the fruits of this luxuriant climate; it produces melons of all kinds, grapes, and figs, which cannot be exceeded for richness of flavour.

On our departure we took a craggy road on the shores of the bay,

^c L. vii. c. 5.

^d The inbat is particularly described by *Wood*, in the "Essay on Homer," p. 25; and is so called from "inbatto," the beating in of the sea, at a particular hour, into the bay of Smyrna.

^e Dr. *Chandler* (chap. xix.) recommends lemon juice as an antidote; but a solution of kali is a more efficacious remedy, as neutralizing the poison inserted by the stings of any kind of noxious fly.

which presented that part of it we had travelled over. Both the town and castle were better seen before; but the sea, and the mountains Pagus and Corax, now appeared to greater advantage. By moonlight we reached Menimen, a large town abounding in windmills, with long lanes of houses, all built with sun-dried clay, and terrace roofs. The aghà directed us to a Greek, who practised physic, by whom we were accommodated.

On every side are well cultivated farms to the banks of the Hermus, which we forded, and remarked much more agriculture and civilization than in other parts of Asia; but we were in the district of Kara Osmàn Oglù. We saw many ploughs at work, all of the rudest form, without wheels, and drawn by two oxen or buffalos, having a very broad yoke, like a ladder.

To the right is a ridge of hills, in the bays of which are many Turkish villages, so flat and sombre as scarcely to be discerned at a distance, and few are marked by a minarèh. These are a continuation of the extensive ridge of mount Temnos. The mountains in Anatolia are immense masses in series, and distinguished by a general name, like constellations.

Pursuing our way through Guzel-hissar, we were benighted in a thunder-storm, and bewildered in a grove of pine trees; after recovering the road to Klissèkeuy, we experienced the courtesy of the aghà's son, and were very comfortable. His father was then summoned as a fief, or timar, to assist Kara Osmàn against a rebellious chief, Hadji Moràd-oglu. Hadji held an aghàlik at Ushàk^f, distant

^f Ushàk is situate near Apamea, and the source of the Meander. In that district the ašion, or liquid opium, is made in great quantities. It is likewise the seat of the manufacture of carpets, which are so considerable a branch of merchandize at Smyrna; and the excellence of the ancient Phrygian tapestry is continued to the present day.

distant about ten days journey; and upon a quarrel with the Porte, fortified his old castle, which had great advantage of ground, laid in ammunition and stores sufficient for three years, assembled his vassals, and bade defiance. Kara Osman, his neighbour, was directed to compel him to obedience, but in the first encounter lost a thousand men, without effect. He applied to the Porte for artillery, and laid stronger siege to the fortress, when, the garrison having been bribed to betray their undaunted chief, he was immediately executed, and his head exposed in the gate of the seraglio. The history of this commotion bears unfavourable traits of the Turkish government. One of the feudal tenants, the intimate friend of Hadji, refused to obey the sultan's command, and the punishment of the disobedience was required from him, in the cruel service of sending the head of his friend to Constantinople. The sacrifice he made, by his refusal, to his attachment and humanity, involved these dreadful consequences, the loss of his own life, and the ruin of his posterity.

At a mile's distance from Kliffèkeuy we heard, that there were some remains at Mal-tepè^f, on the sea shore. Crossing the hill and fir grove at the edge of the gulf of Kandarli on the right, are seen towers of a wall or castle, nearly upon the site of the ancient Cymæ, the capital of Æolia. In a large vineyard we were shewn many marble columns of the Ionic order, placed round a well, and a colossal trunk of the statue of a man, with the neck and bearded chin only, extremely muscular. Hercules was so generally worshipped in this province, that it may be fairly conjectured to have been his statue

^f This is a very common name for tumuli in Turkey, and signifies literally the "money mount;" for they are always considered as containing hidden treasure. M. Chevalier, in his account of the Troad, derives the Turkish word tepèe, as a corruption from "ταφος."

and temple, if not a city surrounding. Carina^g is mentioned as immediately opposite to Lesbos, in the march of Xerxes, which it might have more probably been, than either Canæ or Attalia. In the street of Kliffèkeuy we found inscriptions which had been brought from thence^h. Every contiguous village is supplied with the spoils of antiquity, which are commonly used for the following purposes. Sarcophagi become troughs for fountains; mutilated pillars and cornices ornament the graves in great abundance, as each individual is distinguished; and capitals, when of large dimensions, are turned

^g Herodotus, l. v. c. 13.—Strabo, p. 615.—D'Anville.—Chidognis, olim Heraclea, according to the map given in the *Voyage Pittoresque de la Grèce*.

1.

^h AT KLISSEKEUY, IN A FARM YARD.

Ο ΔΗΜΟΣ.
ΛΕΥΚΙΟΝ. ΑΓΡΙΟΝ. ΛΕΥΚΙΟΥ. ΤΙΟΝ.
ΠΟΤΒΛΗΙΟΝ. ΒΑΣΣΟΝ. ΤΟΝ. ΠΑΤΡΩΝΑ. ΣΩΤΗΡΑ.
ΚΑΙ. ΕΥΕΡΓΕΤΗΝ. ΓΕΝΟΜΕΝΟΝ.
ΤΗΣ. ΠΟΛΕΩΣ.

2.

AT A DOOR-WAY IN THE VILLAGE.

Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ.
ΕΤΕΙΜΗΣΕΝ.
(Αυ) ::ΛΟΝ. ΙΟΥΛΙΟΝ. ΚΟΥΔΡΑΤΟΝ.ⁱ
::ΙΑΤΟΝ. ΑΝΘΥΠΙΑΤΟΝ. ΚΡΗ:::
ΤΗΣ. ΚΑΙ. ΚΤΗΡΝΗΣ. ΠΡΕΣΒΥΤΗΝ.
ΤΟΥ. ΣΕΒΑΣΤΟΥ. ΕΠΑΡΧΕΙΑΣ.
ΚΑΠΠΑΔΟΚΙΚΗΣ. ΠΡΕΣΒΕΥΤΗΝ.
ΤΟΥ. ΣΕΒΑΣΤΟΥ. ΚΑΙ. ΑΝΤΙΣΤΡΑ.
ΤΗΓΟΝ. ΑΥΚΙΑΣ. ΚΑΙ. ΦΑΜΦΥΛΙΑΣ.
ΠΡΕΣΒΥΤΗΝ. ΑΣΙΑΣ. Β.. ΠΡΕΣ.
ΒΕΥ: ΠΟΝΤΟΥ. ΚΑΙ. ΒΙΘΥΝΝΙΑΣ.

ⁱ Aulus Julius Quadratus was twice consul, and proconsul (Ανθυπατος) of Asia in the reign of Trajan, as appears from an inscription discovered in the castle of Pergamus. *Hist. Acad. Insc.* t. xxviii. p. 54.

upside down, and being hollowed out, are placed in the middle of the street, and used publicly for bruising wheat and rice, as in a mortar. In building their houses, they bury all the blocks they can find, for a foundation. Such a destruction of what more polished nations would so carefully preserve, cannot candidly be attributed to a barbarous pleasure in defacing these beautiful reliques, but an ignorance of their value, and a saving of labour; for many works of the ancients, of no immediate use, and too large or distant for convenient removal, retain, even yet, a surprising degree of perfection. In surveying a temple, a mutilation of the ornamental parts is rarely seen, as having been wantonly performed, like the broken niches, and decapitated saints, around many of the cathedrals in England.

The vale of Caïcus is universally verdant, and very generally cultivated; it is flanked on each side by high mountains. Several very lofty insulated hills terminate in rocks of a very capricious shape, some resembling towers, an appearance, however, of which a near view deprived them.

“Gemino demittunt brachia muro

“Turriti scopuli.”

VIRG. ÆN. iii. 353.

Two hours from Bergamo, its sublime citadel, crowning a conical point of the same description, but much higher, is first seen; and we proceeded, by an excellent road, to that city. We took up our residence in the new khan, which we found so much superior in accommodation to others, that we resolved to investigate this celebrated spot at our leisure.

Pergamus is endeared to classic minds, as the place where literature was preserved, by writing, from the uncertainty and fluctuation

of oral tradition, and committed to less perishable records; where such encouragement was extended to the fine arts, that it became the repository of all that was excellent in them, comprising the happiest exertions of human ingenuity. In the history of learning, the libraries of Ptolemy and Eumenes are equally celebrated, as being the earliest and most magnificent plan for concentrating the wisdom of the ancients, for the information of posterity.

The origin of this city is referred, by tradition, to Pergamus, the son of Pyrrhus and Andromache, who gave it his own nameⁱ. About the same time Æsculapius, the tutelary of medicine, passed over from Epidaurus, in the Peloponnesus, with a second colony of Greeks, who became more famous than their predecessors. The temple of Æsculapius remained in splendour from the earliest times to the establishment of christianity^k.

Prior to Lyfimachus, there are no evidences that Pergamus was more than a strong-hold; but when, upon his defeat of Antigonus, at the battle of Ipsus, he had resolved to fix his palace and court there, a city, so called from the far-famed Acropolis of ancient Troy, and resembling it in situation, soon rose under his auspices^l. The wealth acquired in Persian victories was employed for its splendour, and in a few years it exhibited a magnificence which rivalled the gradual prosperity of other cities originating from the same founder^m.

The Attalian kingdom from Philetærus to Attalus Philometor, to

ⁱ *Pausan.* l. i. c. 11.

^k *Aristid. de Concordia Urb.* t. ii. p. 304.

^l *Strabo,* l. xiii. p. 613.

^m *Galen. Comm. in Hippocratem de Naturâ hominum.*

whom the Roman people constituted themselves heirs, did not exceed two centuries in duration". To its original extent, the greater part of Anatolia was added by the favour of the Romans, who, upon their conquest of the Asiatic provinces, committed them to their ally. Upon the defeat of Antiochus, Lydia and Caria, as far as the Meander, were added to their former acquisitions, and all their states were subjected to heavy tribute, the source of that opulence which rendered Pergamus the most embellished of the Grecian cities.

The reign of each of these monarchs was an era of elegance and literature. Each of the forty-nine years which Eumenes enjoyed on the throne was distinguished by some new work of splendour, by the resort and patronage of the ablest artists and the most enlightened philosophers. Æsculapius was the tutelar divinity of the city, whose worship was conducted, not with exhibitions of corporal strength and activity, as that of others, but in the science and practice of medicine. Before Galen, whose birth this city can boast, the school of medicine at Pergamus was held in high estimation, and

ⁿ Succession of the kings of Pergamus, in 153 years. Philetærus of Teos, the uncle of Eumenes I. who defeated Antiochus Soter, king of Syria, died S. P. and was succeeded by his cousin, Attalus I. Eumenes II. and Attalus II. surnamed Philadelphus, were his sons. Attalus Philometor III. the nephew of his predecessor, died 133 years after Christ.

Livii Hist. l. xxxviii.—*Hist. Acad. Insc.* t. xii. p. 204—315, par l'Abbe Sevin.

"The coins of Philetærus are very rare." *Pinkerton on Coins*, 8vo. v. ii. p. 156. *Hist. Acad. Insc.* t. vi. 182, 183; ix. 397.

The library established by Eumenes was not dispersed till two hundred thousand books were given by Antony to Cleopatra, and deposited at Alexandria with the vast collection already made. *Plutarch. in Antonio.*

Dionys. Halycarn. mentions an academy of grammarians at Pergamus who have published their memoirs, "Εν τοῖς Περγαμείοις πινάξι." *Dinarc.* Oxon. 2d ed. p. 179.

by his superior talents it reached a degree of credit unrivalled in that age^o.

In the library, which Eumenes lived to complete, were deposited the choicest specimens of every liberal art; and the stores of ancient learning were copied in fair manuscripts with the greatest neatness and diligence^p.

Eumenes and Ptolemy were rival collectors; and if the library at Pergamus yielded to that of Alexandria in number, it had the praise of superior beauty. It is said, not without some doubts, that Ptolemy, jealous of the increasing fame of his rival, prohibited the exportation of the "papyrus" from Egypt, and that the invention of the charta Pergamena, or parchment, was the result of necessity^q. It is curious to observe, that the manufacture flourishes in the modern town.

The treasures that were lavished by Eumenes and his successor, and the spirit of magnificence with which they pursued these objects of taste, have provoked from some historians the charge of ostentation; but let us allow, that, considered abstractedly, as a luxury, it

^o Galen was born at Pergamus A. D. 131, where his reputation was so great, that the emperor Marcus Antoninus invited him to Rome, and he practised there till the death of that emperor. Nicon, his father, was an architect and mathematician, whose ancestors for several generations had followed that profession, and were much celebrated at Pergamus. *Galen*, class ii. *de succor. bonit. & vit.* c. i. 11, et *Lib. de animi morbis*, c. viii. *Suidas de Galeno*. Oribases, the physician of the emperor Julian, a native of Pergamus, accompanied him in his Asiatic expedition, and was made questor of Constantinople. He abridged Galen's works.

^p *Hist. Acad. Inscr.* t. ix.

^q *Mem. Acad. Insc.* t. vi. p. 183; t. xxxviii. p. 151.

involved neither oppression nor personal injury; nor is it candid to attribute to a meaner motive so beneficial a love of those arts which promote social refinement^r.

The last of this illustrious race, Attalus Philometor, was distinguished only by his misfortunes, and the memorable verbal testament of which the Romans availed themselves, with unpardonable injustice.

The cruelties inflicted on some of his relatives, from the unfounded suspicion of their having poisoned his wife and mother, was atoned by the severest contrition^s. He neglected the cares of government, and strove to divert his deep melancholy by mechanic employments. As he superintended and assisted in building a mau-

^r Attalus offered a hundred talents for one picture by Aristides of Thebes. *Plin. Nat. Hist.* l. vii. c. 38.

L. Mummius Achaicus having exposed to sale the spoils of his victory, Attalus purchased a picture of Bacchus, by Aristides, for six thousand sesterces; but Mummius suspecting it to be of greater value, reclaimed it from Attalus, much against his will, and placed it in the temple of Ceres. It was the first picture publicly exhibited in Rome. *Ibid.* l. xxxv. c. 4.

A portrait of Ajax struck by lightning, by Apollodorus, "qui Pergami spectatur hodie." *Ibid.* c. ix. Attalus is reported to have given a hundred talents to Protogenes for a picture, and he offered sixty for another representing the Necromantia of Homer, by Pamphilus, the master of Apelles, which was considered as too small a price. *Ibid.* c. x. xi.

^s "Omissa deinde regni administratione, hortos fodiebat, gramina seminabat, ab hoc studio ærariæ artis fabricæ se tradit, cerisque fingendis et ære fundendo delectabatur. Matri deinde sepulchrum facere instituit, cui operi intentus, morbum ex solis fervore contraxit, et septimâ die decessit. Hujus testamento Hæres Populus Romanus tunc instituitur. Sic Asia, Romanorum facta, cum opibus suis vitia quoque transmisit." *Justin.* l. xxxvi. c. 4.

soleum for his mother, he was seized with a calenture, which put a period to his life, uttering an equivocal bequest.

In 624 U. C. Perperna the consul, in the first engagement, defeated the unfortunate Aristonicus, the natural son of Eumenes II. who aspired to the throne, and transported immense treasures, in triumph, to Rome^t. This was the dawn of the arts in Italy, and introduced in a few years an admiration of Grecian ornaments, for which no expence was deemed too great; at first they were appropriate to temples only, but in the progress of wealth and luxury, they were frequent in the embellishment of palaces and gardens.

Rome, in her earlier days, was a school of military discipline, of frugality, and politics, but not of the fine arts. Her public edifices might have been vast and solid, but were devoid of ornament or grace. When the victorious Romans had visited and despoiled the cities of Greece, they introduced an universal cultivation of genius, as yet uncorrected by taste or refinement, and Grecian architecture, when removed from its original seat, flourished under new auspices, in more numerous, but less classical examples.

For models of excellence in architecture a recourse was always necessary to Greece, then, as now, abased and enslaved, which no longer boasting a Solon, a Lycurgus, or an Epaminondas, could still give laws in the fine arts to her insolent mistress.

Græcia capta feram victricem cepit.

^t Perperna consul primâ congressione Aristonicum superatum in potestatem suam redegit, Attalicasque gazas hæreditarias populi Romani navibus impositas, Romam deportavit. *Justin*, l. xxxvi. c. 4. *Eutropius*, l. iv. *Florus*, l. ii. c. 20. Lydia, Ionia, Caria, Hellespont, Mysia, and part of Phrygia, were made provinces of Rome by the victories of M. Perperna and M. Aquileius.

Justin remarks that foreign vices were appendant to these elegances, and traces to them the origin of popular depravity. Horace alludes, with dexterous satire, to the rapacious conduct of the Romans, in a general vindication of his own character.

“ ——— Neque Attali

“ Ignotus hæres regiam occupavi.”

HOR. l. ii. od. 18, v. 5, 6.

SECTION XIX.

REMOVAL OF THE TREASURES OF ATTALUS FROM PERGAMUS TO ROME—HISTORY OF PERGAMUS—MODERN CITY THE RESIDENCE OF HADJEM MORAD OGLU—RUINS OF THE CHURCH OF ST. JOHN—MOUNTAIN AND CASTLE—TEMPLE DEDICATED TO TRAJAN—PALACE OF THE ATTALIAN KINGS—LIBRARY—STATUES AND PICTURES—TESSELLATED PAVEMENTS—NAUMACHIA—THEATRE—TEMPLE OF ÆSCULAPIUS—COMMON SEWERS—VALE OF CAICUS—RECEPTION BY THE AGHA OF AYASMATH—DESCRIPTION OF THE DOMESTIC LIFE OF A TURKISH COUNTRY GENTLEMAN.

THE Roman republic confirmed the injustice of their acquisition by the rapacity with which they despoiled Pergamus of its ornaments. Nor was it restored to a style of grandeur in any degree to be compared to that which it boasted under its own kings, till Augustus had gained the peaceful possession of the world.

The grateful states of Asia Minor erected a temple, and appointed games to him, as to a divinity, during his life^a. His successors in

^a The quinquennial gymnastics were celebrated at Pergamus, by which they obtained the style of ΝΕΩΚΟΡΟΙ, and the privilege of dedicating a temple.

When the temple to Augustus was erected, games were likewise established, which were called in ancient inscriptions *Αυγαστεία*. Tacitus, l. iv. c. 37. Dion. Cass. lib. li. p. 310. Thomæ Smith *Opuscul.* edit. 1716, p. 9. Spon. *Miscell.* p. 367.

Abbate Sestini (*Coll. Ainsliean*, v. i. p. 136) mentions, upon authority, that there were at Pergamus temples sacred to Jupiter (ΖΕΥΣ ΦΙΛΙΟΣ), Æsculapius, and Minerva; and upon a brass coin of the empress Cornelia, the reverse bore an Æsculapius leaning on his

the empire continued his patronage, and two others were dedicated to Trajan and to Commodus, which were scarcely less splendid and spacious than those already sacred to Jupiter, Minerva, and their tutelary, Æsculapius.

But these were superseded by the prevailing progress of Christianity; and the angel of the Revelations, in an address, more favourable than those to the other six churches, laments their heresy and fickleness.

Previous to the second siege of Constantinople by the Saracens, Pergamus was taken by Moslemah, brother of the kalife Solymàn, in 718, during the reign of Anastasius^b. After the war between Hadjil Bey and Turzon Bey, brother princes of the Seljukian race, and the representatives of Saròokhan, it was seized by Orchan, and added to the cities already made tributary by his victorious army^c.

The modern city of Bergamo^d is certainly not so inconsiderable

staff, "ΠΕΡΓΑΜΕΝΩΝ. ΝΕΩΚΟΡΩΝ." V. iv. p. 109. In a temple in the gardens of the villa Borghese, near Rome, dedicated to Æsculapius, with an antique statue and bas reliefs, is the following truly classical inscription. "ΑΣΚΛΕΠΕΙΩ ΣΩΤΗΡΙ." "*Maximus aegris auxiliator adest. Et festinantia sistens fata. Salvifero mitis Deus incubat angvi.*" The antique sculptors have been particularly happy in delineating the amiable traits of character which mark the countenance of this statue, of which, with the same attitude and attributes, there is one exquisitely finished in the gallery at Florence, and a groupe of Æsculapius and Hygeia, at the Vatican, of the most elaborate art. Might not one of these have originally decorated a temple or palace at Pergamus?

^b Gibbon's *Rom. Hist.* v. x. p. 10.

^c Cantemir, p. 27.

^d Gibbon (v. i. p. 80) says, that "Pergamus was one of the eleven cities of Asia that disputed the honour of dedicating a temple to Tiberius;" and that "it is now a straggling village of two or three thousand inhabitants."

Wheler's Voyage, b. iii. p. 262

as it has been represented, for it has nine mosques, to each of which a parochial district is appendant, and occupies an oblong circumference of three miles at the foot of the mountain above mentioned, with a southern aspect. It has the advantage of two rivulets, being intersected by the Selinus, and surrounded by the Cetius, the ancient names, as given by Pliny^e. It is the residence of Hadjem Morad, brother of Kara Osman Oglù, who has a large palace in the Turkish style, with a suitable retinue. The environs exhibit many proofs of his excellent government, and of the good policy which has rendered his family so powerful and well-beloved. Some years since, when he first resolved upon the reformation he has since effected, his endeavours were baffled by a band of free-booters, who claimed extraordinary privileges, as being employed in the gold and silver mines of Nymphæa^f, a few hours distant from Pergamus, in which they secreted themselves. Kara Osman decided upon a never-failing expedient in this country. He bribed the chiefs of the banditti to neglect the mines, that they might become so unproductive as not to repay the sultan for the expence of working them. The plan succeeded to its full extent; the mines were closed up, the privileges suspended, and the robbers exposed, without refuge, to the executive justice.

As we approached the town we observed three very large tumuli, thrown up, according to received tradition, by the Turks, or probably

“Longe clarissimum Asiæ Pergamum, quod intermeat Selinus, præfluit Cetius profusus Pindafo monte.” *Plin. Nat. Hist.* l. v. c. 23.

^f Nymphæa, or Nymphæum, was the palace of the emperor Michael Palæologus in 1260; and though its exact site be not ascertained by any ancient or modern geographer, it is evident that it was not far distant from Smyrna. *Gibbon*, v. xi. p. 322, n. This place is within twenty miles eastward from that city, near Magnesia. *Du Cange* (l. iv. p. 178) says it was the original palace of the Nicæan emperors.

during the siege by Moslemah; but the authentic history of these rude monuments is unknown, and as the work of any nation, they have no distinguishing vestige.

Near the khan are the massive ruins of the church of Agios Theologos, conjectured to be one of those which the emperor Theodosius caused to be erected^g. The internal division into aisles was made by two rows of granite columns, the spoils of former temples, fragments of which abound. Upon them rested the galleries for the women level with the windows. The tribune, or altar, is embowed, and on either side, at ten yards distance, is a cupola, finishing a room of forty feet diameter, and more than a hundred feet high, both which, retaining their domes, exceed the other walls about five yards. The whole length is 225 feet. It is constructed with brick, and pieces of marble for ornament, and is, excepting S. Sophia at Constantinople, what conveys the best idea of the christian churches on the Greek model. In the streets, and inserted into the walls of the houses, are innumerable pieces of broken architecture; but the exact site of any temple we were not able to ascertain^h.

The ascent of the mountain is made easy by a circuitous road,

^g Pergamus was one of the seven churches mentioned in the second chapter of the Revelations.

^h Sub Trajano vero aut Adriano, Pergami alterum templum Trajano extructum fuit, in cujus honorem agon institutus TPAIANEIA dictus, cujus mentio in inscriptione Arundelianâ Publ. Septimii “ΠΕΡΓΑΜΕΝΩΝ ΑΥΤΟΥΣΤΕΙΑ. Γ. ΤΡΑΙΑΝΕΙΑ, ΑΣΚΛΕΠΕΙΑ, ΚΟΜΜΟΔΕΙΑ.” Albert. Rubenius de urbibus Neocoris. *Hist. Acad. Insc.* t. xviii. p. 143.

A coin of Caracalla, at Pergamus, has three temples on its reverse—of Augustus, of Trajan, and the third of Commodus, erected in the reign of Caracalla.

The temple of Augustus was particularly magnificent, and appears on his coins as octostyle, or having a portico of eight columns. “Augustus” (said Tiberius before the senate) “sibi atque urbi Romæ templum apud Pergamum fisci non prohibuit.” *Tacit. Ann.* l. iv. c. 35.

and a great part of the ancient broad pavement remains. The wars of the later centuries have chiefly occasioned its present appearance, and the fortress is the prominent feature; but farther investigation will discover the more interesting works of classic ages. Strabo recites that this cliff was the acropolis, and indeed the whole city of Lyfimachus and his immediate successors; and mentions with praise, as existing in his own time, a library, and several eminent literary characters. The half-way space of the hill is defended by an out-work of embattled wall of considerable extent, with frequent towers. A little above is a platform, intended as a battery, built entirely of marble fragments, columns, cornices, and other ornaments, cemented in beds of mortar. A curious expedient has been attempted, that of perforating some of the shafts of the columns, many of which are fixed in a row, and using them for cannon. The castle, which covers the whole summit of the mountain, includes about eight acres, resembling those at Smyrna and Aiasoluk, and probably contemporary with them. Facing the south-east is a wall of hewn granite, at least a hundred feet deep, ingrafted into the rock; and above that a course of large substructions, forming a spacious area, upon which once rose a temple unrivalled in sublimity of situation, being visible from the vast plain and the Ægean sea.

The four columns of Corinthian, as first adopted by the Romans, with capitals, and angles of the cornice and pediment, in the highest ornament, lie in a lofty heap. Of the dimensions it is easy to form an accurate judgment; the whole length of the cell was thirty-four feet, of the complete ground-plan, forty-nine, and of the portico, twenty, the pillars of which were four feet in diameter. In point of size and style, the temple of Claudius, at Ephesus, bears the nearest resemblance. It is, however, worthy remark, that the tori of the columns are sculptured with wreaths of laurel, and the frizes have deep festoons of the same, with eagles; a mode of decoration cha-

racterising many edifices erected in the days of Trajan, who, it is therefore a fair supposition, was honoured by this edifice¹.

The^k intermediate possessors have evinced their neglect of these reliques, and the Turks are daily hewing the vast single blocks into troughs for water. The marble vase and inscription seen within the castle by Smith and Wheler no longer remain¹.

Whilst, with a magnificence unknown to contemporary princes, the public buildings of Attalus had displayed such perfection, the royal palace was constructed with equal taste, and the furniture con-

ⁱ *Hist. de l'Acad. Insc.* t. xxviii. p. 158.

A medal, upon which it is described as having a portico of four columns, which corresponds with these remains, is engraven in *Haym.* t. ii. pl. 7, N^o. 10.

^k The following inscription, which may perhaps be a popular decree, relative to the feasts of Bacchus and Diana, from all that can be collected from its mutilated state, is partly buried in the foundation of one of the towers.

.....
ΤΗ ΑΡΙΣΤΟΜΑΧΟΥ ΗΝΣΥ ΤΟΥ ΠΑΡ Η.
 ΜΩΝ ΑΠΟΣΤΑΛΕΝΤΟΣ ΚΑΙ ΤΩΝ ΠΡΟΞΕ ΝΩΝ
 ΤΩΝ Τ'Φ ΗΜΩΝ ΤΕ ΚΑΙ ΤΗΣ ΑΛΕΞΑ... Κ'ΑΤΕ
 ΡΩΝ ΤΡΙΩΝ ΑΝΔΡΩΝ ΚΕΡΤΚΩΝ ΕΝΘΑΔ Τ'Φ'Η.
 ΜΩΝ ΟΠΕΡΚΙΝΩ ΑΝΑΓΡΑΦΗΝΑΙ ΕΙΣ ΤΟ ΙΕΡΟΝ
 ΤΟΥ ΔΙΟΝΥΣΟΥ ΟΠΩΣ ΤΜΙΝ ΑΣΦΑΛΕΣ ΚΑΙ ΙΣΟΝ
 ΤΟΙΣ ΝΟΜΟΙΣ ΕΙΣ ΤΟΝ ΛΟΙΠΟΝ ΧΡΟΝΟΝ ΥΠΑΡ
 ΧΗ ΤΟ ΔΕΤΗ ΥΠΟΚΕΙΜΕΝΟΝ ΑΞΕΤΡΟΝ ΕΙ.
 ΝΑΙ ΠΡΟΣ ΑΝΑΓΡΑΦΕΣΘΑΙ ΔΕΚΑ ΤΑΛΑΝΤΙΝΑ
 ΜΕΤΑ ΤΑΥΤΑ ΚΟΙΝΗ ΚΡΙΝΑΝΤΕΣ ΜΕΤΑ
 ΤΟΥ ΠΕΜΠΟΜΕΝΟΥ ΕΠΙ ΤΗΝ ΔΙΕΞΑΓΩΓΗΝ.
 ΕΙΣ ΤΟ ΙΕΡΟΝ ΤΗΣ ΑΡΤΕΜΙΔΟΣ.

¹ *Smith Opusc.* p. 14, 15. *Spon,* t. i. p. 345. *Wheler,* v. i. p. 240.

tained the accumulated stores of art and elegance^m. Of its site nothing can be positively asserted; but it is probable, from some Greek verses of Julian, the ex-præfect of Egypt, that it was extremely elevated and beautiful, as it was thought worthy of comparison, in point of prospect, with the Byzantine palaceⁿ. Perhaps it rose from some of the artificial platforms near the citadel, and was connected with it. The same mention seems to prove likewise, that the dilapidation, which now leaves all to conjecture, had not taken place in the fourth century, so that it must have existed about six hundred years. Some of the highly decorated apartments had floors composed of square dies of porcelain, with compartments of *pietra dura*, and afforded the earliest instance of the tessellated pavement. This fashion, when transported to Rome, was very generally adopted; and, in the first era of the empire, having been communicated to all the colonies, are now those vestiges which are most frequently discovered in an entire state, particularly in Britain^o.

^m *Pausanias* (l. ix. c. 35) speaks of the bed-chamber of Attalus as containing a picture of the Graces habited, by the Parian Pythagoras, which subject was likewise repeated in a temple at Pergamus called Πυθων.

ⁿ The epigram occurs in *Antholog. Græc.* l. iv. p. 488, 489. Brodæi apud Wechel. Seventy-one epigrams of *Julian* are collected by *Brunck*, *Analecta. Græc.* t. ii. p. 495—510, but this is omitted.

^o *Pliny* (l. xxxiv. c. 25) describes “litho strata,” or tessellated pavements. Sozas was eminent for perfection in this art, and made in the palace of Pergamus the floor called *To ἀσάπνιον* (quod non verritur), which Cardinal *Furietti*, in his work “*De Musivis*” (c. ii. p. 28 to 30) describes as representing the remains of a feast scattered on the floor, with the broken viands inimitably copied.

His most excellent performance is a representation of four doves, one of which is drinking out of a bowl, mentioned by *Pliny*, l. xxxvi. c. 60. It was removed to Italy; and having been discovered about the beginning of this century, amongst the ruins of Hadrian’s villa at Tivoli, by Cardinal *Furietti*, was sold to Benedict XIV. who placed it in the museum of the Campidoglio at Rome, where it may be now seen in a state of scarcely

With a descent, almost perpendicular on the north and western sides, is a very narrow valley, with the rivulet Selinus, over which, at one extremity, the great aqueduct of one row of lofty arches is constructed, and at the other a pile of massive building, which, filling the whole breadth of the valley, was the front and grand entrance into the naumachia, an amphitheatre as extensive as that at Miletus would be, were the circle completed. The subcellia and superstructure of lofty porticos remain. When the arena was dry, and the stream confined to its narrow bounds, it was applied to the purposes of the circus and stadium, and frequently used for chariot races and gymnastic exercises. It is the most complete edifice of the kind in Asia Minor^p.

The colossæum at Rome, and the amphitheatres of Verona and Nîmes, supplying by comparison whatever may be deficient in the present state of each, will communicate, to those who have inspected them severally, a correct idea of the general principle and plan of that specific kind of architecture amongst the Romans and their predecessors. There is a striking resemblance between these remains and the more perfect specimens above mentioned, to which may be added, those at Capua, Arles, and Bourdeaux, though now in a less perfect state, yet plainly exhibiting no memorable variety of ground-plan or construction.

credible perfection. I felt more veneration for it than for any object in that superb collection.

“Ciampini on Mosaics” may be consulted, as abounding in information on this subject, printed at Rome, fol. 1690.

^p The remains of another are said to be traceable at Cyzicum, the chief of the Hellespontic cities; the antiquities of which, particularly of a temple, rivalling those of Ionia, are critically described by Count Cäylus and Dr. Pococke.

From the summit of the acropolis it appears, that although the ancient city was spread over the mountain, and probably confined within the line of the lower fortification, when the Romans were established, they chose a more accessible ground, which rises behind the naumachia. It is sufficiently evident that the whole was occupied by them, and has advanced to the site of the present city, the common sewers of which, composed of a cylinder of brick of at least thirty feet diameter, and serving as a conduit of the stream above mentioned, were amongst the most expensive and useful of their public works. Those at Rome made by Tarquinius Priscus lasted eight centuries without repairs; and where these have fallen in, it appears to have been occasioned rather by intention and force than by gradual decay.

At the western extremity of the hill are the remains of a theatre, not so large or perfect as that at Miletus, with a similar aspect. The entrance and arcades, on the left, are still standing, and the area is now filled with huts and small gardens, against the bank where the seats were placed. A neighbouring cemetery has for ages been supplied with its marble embellishments, which are collected in great profusion to ornament the graves, near to which, if not on that site, was once placed the celebrated temple of Æsculapius, which, amongst other privileges, had that of an asylum^q. The concourse of invalids to this temple was almost without number or cessation. They passed the night there to invoke the Deity, who communicated remedies, either in dreams or by the mouths of his priests, who distributed drugs and performed chirurgical operations^r. The emperor Caracalla

^q *Tacit. Ann.* l. iv. c. 55. "Consules apud Pergamum Æsculapii compertum asylum retulerunt."

^r *Aristid. Orat. Sac.* xi.

in 215 repaired to Pergamus for the recovery of his health, but Æsculapius was unmoved by his prayers^s.

When Prusias II. king of Bithynia, was forced to raise the siege of Pergamus, he nearly destroyed this temple, which stood contiguous to the theatre without the city walls^t. Caius Fimbria, the proconsul, when abandoned by his troops, and foreseeing an implacable enemy in Sylla, fled to this sanctuary, where, in despair, he fell upon his sword^u.

As we left Bergamo we retraced the rich vale of Caïcus in a more northward direction, through open corn-fields, or plains of excellent verdure. Villages were few, and those distant; for one coffee-hut was almost all the habitation we met with till we reached Ayasmath. We overtook many rustics driving home their oxen at sun-set, with asses to carry their ploughs, which they take in pieces, of a form extremely rude and simple; but the soil is light.

Ibrahim, the aghà of Ayasmath, was absent with Kara Osman, in his expedition already noticed, so being introduced to Haly Effendi, we were admitted to his house with real hospitality. His family and establishment are numerous, as the harèms of his two sons, as well as his own, are under his roof—a patriarchal plan of living, very congenial with eastern manners. His chiftlik is one of the best specimens of the residence of a country gentleman in Turkey; and having been lately built, and by a rich man, it may be presumed to be best adapted to the purposes of superior life, and the business of agriculture.

We entered by a large gateway into a spacious court-yard, fur-

^s *Herodian*, l. iv.

^t *Arifid. Orat. Sac.* iv.

^u *Plutarch in Syll.*

rounded on three sides by stables, and chambers for the servants of the farm, as high only as the outside wall, and covered with flat terrace roofs. In front, and occupying the other side, stands the house, constructed of wood carved and painted, with sentences of the Koràn interspersed. The lower part of Turkish houses is invariably appropriated to offices; but ascending the stairs, the intermediate space is a very wide open gallery, communicating with the suite of apartments. The wings, with another side of the house toward the west, compose the harèm. The ladies have likewise their gallery, and a garden. We were accommodated in a selamlık, which serves the purpose both of a parlour and sleeping room.

On our arrival we were received by Hali Effendi with a certain untaught gracefulness, and expressions of hospitality; were placed near him on his divan, and served with the usual compliments of coffee and tobacco. About two thirds of the floor are raised more than a foot above the other, being covered with a carpet; all round are spread mattraffes of tapestry, with large cushions placed close together against the wall. In the lower part of the room, where the slippers are left and the servants wait, was a large press, containing bed furniture. The windows below are wooden lattices opening to the gallery, over which a shelf, like a cornice, surrounds the room; in the harèm, always decorated with a display of porcelain. Near the ceiling are many small sashes, which are double, and ornamented on the inside with stained glass. The whitened walls are usually inscribed with apposite passages from the Koràn, in letters of gold on a black or green pannel, and the ceiling is lofty, and richly painted.

About an hour after our arrival the servants prepared for supper, and placed a low stool with a salver of tinned copper, like a tea-board, upon the carpet. Spoons only were brought; for knives, forks, or plates, are not in use. The viands are always cut into small

pieces, and eaten with the right hand only. Four dishes, of no contemptible cookery, were then served singly, and after our repast, water, both to drink and wash; for the Turks do not drink with their meals. After coffee they began to arrange the cushions for our night's repose, when a counterpane, with a sheet tacked to it, was distributed to each of us. This mode of sleeping is universal; for the men in Turkey take off only a part of their clothes, excepting in their harèm.

As to the domestic habits and plan of life amongst Turkish gentlemen, judging from the example of Haly Effendi, none can be more regular. He has an imaum in his house, who calls the stated hours of prayer, which is scrupulously performed five times a day*.

* A slight account, extracted from *D'Ohsson's Tabl. de l'Emp. Ottom.* t. ii. c. 2, where the whole subject is minutely detailed, may not be tedious.

A rik'at consists of eight attitudes and prostrations, during which certain ejaculatory prayers are pronounced. Two others, with the repetition of the fatih'hat, or first chapter of the Koràn, complete a namàz. There are five canonical hours of prayer: 1. Between day-break and sun-rise, invented by Adam, after his expulsion from paradise. 2. At mid-day, by Abraham, after the sacrifice of his son. 3. In the afternoon, three hours after the former, by the prophet Jonas. 4. At sun-set, by Jesus Christ. 5. At night, when the horizon is entirely obscured, by Moses. These are reputed to be of divine institution, and must consist of so many rik'ats, as directed by Mohammed; the first of four, the second of eight, the third of six, the fourth of five, and the fifth of six, which may be made in congregation with an imaum in a mosque, or individually, but on no account without the prescribed ablutions. The muezzin, or crier, ascends to the gallery of the minarèh, or hollow column always annexed to a mosque, and chants the ezànn, the form of announcing the hours of prayer, in a very loud and distinct tone of voice. "O God most high!" (four times) "I attest that there is no other God, but God; I declare that Mohammed is the prophet of God. Come to prayer; come to the temple of salvation; God is great, and there is no other;" all which is twice repeated. To the ezànn of day-break is added, "Come to prayer; prayer should be preferred to sleep." On Friday, four rik'ats must be added to the prayer of mid-day. With such strictness is this obligation enjoined, that a good musulman is exempted from it only in sickness, and during a journey; when interrupted, or rendered inefficacious by impurity, it must be renewed;

We saw him sitting in his gateway administering justice, and deciding on the disputes of his numerous vassals. His zaim, or military fief, contains many hundred acres in good cultivation, and nearly two hundred agricultural servants, amongst whom are sixty Arabs, who, though slaves, are not excluded from the common privileges of the others. His amusements are hunting and hawking, for which his horses and hawks are excellent. There is a species of large white greyhound, the legs and tail of which are fantastically stained red with kinah, which is most in request, and it is usual to take out eight or ten couples of these dogs together. The affability of Turks of the better sort to their inferiors is very striking. Whoever comes with business or request, sits down without ceremony, is made welcome by the civilest appellation, takes his pipe, and enters upon his detail. Totally ignorant as they are as to other nations, and little informed in the affairs of their own, the usual occurrences of the day within so narrow a sphere are important enough to occupy their whole mind; and the equanimity and temperate happiness, to which they have certainly attained, seem in some measure to disparage the utility of extensive curiosity, or restless speculation.

and alms must be bequeathed, in proportion to the number of prayers which the testator acknowledges himself to have omitted in his life-time.

See likewise *Sale's Preface to the Koràn*, v. i. p. 142.

SECTION XX.

ISLAND OF MYTELENE—CITY OF MYTELENE—ROAD THROUGH
 OLIVE GROUNDS—RECEPTION WITH HADGI BEKIR EFFENDI—
 METHYMNE—PETRA—MOLLEVA—MEHMET BEY—CUSTOM OF
 INHERITANCE IN MYTELENE—CLIMATE—POETS—TERPANDER,
 ALCÆUS, AND SAPPHO—WINE, SO ESTEEMED BY THE ROMANS
 OF THOSE WHO HAVE FOUND AN ASYLUM AT MYTELENE—
 GREEKS AFTER THE LOSS OF CONSTANTINOPLE—LEONARD OF
 CHIO—EXTENT ACCORDING TO STRABO AND PLINY—PRIZE
 FOR BEAUTY GIVEN IN THE TEMPLE OF JUNO—PITTACUS—
 MILITARY HISTORY OF THE ISLAND—INFLUENCE OF THE
 TURKS—LEAVE MYTELENE—VOYAGE TO NARLA—CHEBNA—
 EVIJEK—ARIJEK—PROSPECT OF THE TROAD.

THE ezànn of day-break, in a clear and harmonious voice, called us from sleep; and after a Turkish repast we bade farewell to our kind host, highly impressed with the genuine urbanity of the Ottoman character, when native, and unpolluted by court residence and intrigue.

Having rode two miles, we came to the shore, and in four hours, with a favourable wind, arrived at Mytelene.

It is uncertain when the name of the island was changed from Lesbos to Mytelene. Eustathius enumerates five cities as existing in his time, mentioning that it had been lately called Mytelene, as it had anciently been Lesbos. Two commodious harbours are made

by a fine promontory, abrupt toward the sea on the north-west, having an easy declivity to the town, which occupies the intermediate valley. The castle on the promontory is both more perfect and extensive than any work of the lower Greeks, or Venetians, which we had inspected. It has two divisions of lofty embattled walls, with towers open on the inside, the whole area being covered with houses, mosques, and cypresses, which relieve the view, and give it a very picturesque air. From the opposite hill it appears to particular advantage, crowning both the harbours, and the modern town. Here we searched in vain for vestiges of the ancient city, but neither column nor marble could we discover. From many evidences it is certain that it was the site of a considerable part of the original city; the other is still in existence, as a large village of very incommodious streets^a.

Of all the towns we had visited, of equal fame and flourishing state, we found none so entirely destitute of ancient evidences as Mytelene. Two miles distant are the ruins of a large aqueduct, of grey marble; but of the temple of Apollo without the walls, nothing can be traced^b.

Our mules conveyed us, several hours length, through olive-grounds, extremely luxuriant as to vegetation, but with foliage forming a melancholy shade; and the only cultivation of them we observed, were low walls built round to preserve the roots. The vineyards hang on the slopes of the hills at a distance. Bays and inlets of the sea most beautifully vary the mountainous face of the whole island.

^a Strabo, l. xiii.—Vitruv. l. i. c. 6.—Cicero de Lege Agraria.

^b Thucyd. l. iii.

We soon passed Porto Jero, so called from the village at the head of it, which appears land-locked, and resembles a fine lake, with spreading shores peculiarly picturesque^c. On the north side is one of the many hot springs in the island, used as a bath by Turkish women only, when invalids. It issues from a ridge of rocks strikingly like those of St. Vincent, near Bristol; and could we have examined the water, we might have found it of the same salubrious quality.

We proceeded through covert lanes of myrtle, inclosing vineyards in full bloom, and much taller than our heads; excepting which, cultivation is neglected, and the inhabitants few. Scenes abounding in fine catches of the sea amused us in our journey, many of which, with a few liberties of fancy, would make exquisite landscapes.

Nearly opposite to Porto Colonnì is another very large inlet of the sea: having left Erefus^d and the Sigrian promontory to the north, we were encouraged by the hospitality we had lately experienced to halt at the chiftlik of an aghà; and we dined most comfortably with Hadjì Bekir Effendi. In the early part of his life having great property in olives, he conducted the commerce himself, and had made many voyages into the Mediterranean and Adriatic. His conversation therefore was much more rational than that of many of his

^c An accurate plan of "Porto Jero" is given in the *V. P. de la Grèce*, p. 83.

^d Erefus was the birth-place of Sappho.—The silver and brass coins of Erefus are extremely scarce and valuable. *Pinkerton*, v. ii. p. 212.—In a second voyage (November 1795) we anchored at Sigræum, which has a very commodious harbour formed by small islands in front. The whole north-western coast abounds in fine bays, one of which was certainly the site of Erefus.

countrymen. About two years since he was appointed aghà of Cyprus, where growing suddenly rich, he was threatened with decapitation, which he escaped by the mediation of Kara Osman Oglù, and the payment of many purses of piaftres. He is now retired to his patrimony, to end his days by the course of nature, and in secret.

Near his house were the only columns we saw in the island, which he assured us had belonged to a Greek church, and might have been their last appropriation.

By the light of the moon we reached Acherona, as the Greeks told us, near Methymnæ, and took up our abode in the desolate monastery of St. John the Baptist, whom they style "the forerunner."

Of Methymnæ nothing can be traced here^e. Some of the high grounds are marked by large rude stones, occasionally piled together on the summits, but not as walls, which refers its true site to Mollevàh.

Hiring fresh mules, we followed a route over heathy crags, and

^e Methymnæ was the second city in the island, both in population and opulence. Its territory was one of the most fruitful, particularly in wine. It was, according to some authors, the birth-place of Theophrastus, and of Arion, the successor of Orpheus. When the island revolted from the Athenians, Methymnæ alone preserved its ancient fealty. The remains of Orpheus are supposed by *Ovid* to have been carried there by the sea.

"Jamque mare invecitæ flumen popolare relinquunt,

"Et Methymnææ potiuntur littore Lesbii."

Met. l. xi. v. 55.

Many coins of Methymnæ are extant, some very rare. *Cellarius*, v. ii. p. 10.

tracks impassable by any other conveyance. Indigenous botany perhaps flourishes in no climate superior to this island, particularly of the mountain classes. Deep dells, or recesses, some of them infinitely romantic, with shallow rivulets having broad rocky beds, frequently impeded our way before we came to Petra, a village, which owes its name to a singularly shaped and insulated rock, rising from the shore some hundred feet. It has some buildings on the top, accessible only by hewn steps.

One hour beyond is Mollevàh, from whence we proposed to embark for Narla. In the centre of bare rocky mountains is one of a remarkably regular cone, spreading at its base, with a castle on its summit; and the town clustered together very grotesquely on the south-west beneath it, falling to the sea.

We here experienced the extortion and bad faith of the island mariners, of which we made a complaint to the aghà, Mehmet Bey, which remonstrance ended in a compromise, and we were glad to accept the accommodations he offered us, for the night. His house and furniture were extremely mean, and the only approach through the stable. He seemed pleased to converse with us concerning English customs, particularly religion and women, and made some very singular remarks on our information.

On the south side of the hill are the foundations of the ancient Methymnæ.

Several travellers have asserted, that, according to an ancient Greek custom, the eldest daughter inherits, to the exclusion of the other children; others modify it by saying that the daughters, if

there be no male issue, inherit alternately^f. At present, it is presumed, both practices are obsolete and disused; and at all times there is a remedy in the Turkish law, to which any subject of the empire may resort, when he prefers its decision to those of his own judicature. The resident Turks in this island are more numerous in proportion than in any of the Archipelago.

The climate of this island has obtained from the ancients no common degree of praise. Its effect on the productions of nature are peculiarly genial. Hippocrates^g commends it as very superior; and Demetrius of Phalera accounts for the singular degree of poetic fame Mytelene has enjoyed, from its invigorating influence^h.

Terpander, Alcæus, and Sappho, the former for his mechanic improvement of the Grecian lyre, by the addition of three strings to

^f As almost the only hereditary distinction, it may be worthy remark, that the Turks give the title of bey, or lord, to the sons of an aghà.

Irish Philosophical Transact. 1789, a florid memoir by Lord Charlemont. M. De Guys, &c.

I inspected a MS. in the Magliabecchi library at Florence, entitled “Christophori de Blondemontibus Florentini liber de Insulis Archipel.” dated 1422, which is printed amongst *Du Cange’s* collections. It is ornamented with very rude imaginary charts of the several islands, and is written in the dry monastic style of the early centuries, noticing only churches, fountains, and miracles. Of Lesbos he mentions, “Huc Paulus Apostolus de Syriâ veniens tempestate maris vix ad terram evadit, qui prædicans fidem Christi anguem maximum occidit & multos convertit.” “Ad orientam occidentemque montes et indomita animalia sunt, una cum cypressis fagis pinetisque, habet insula circuitum cxxx milliar.” Accounts of other islands are equally uninteresting.

^g *Hippocratis de Locis*, v. ii. p. 346.—*Jones’s Essay on the Poetry of the Eastern Nations*, p. 128.

^h *Gillies’s Hist. of Greece*, v. i. p. 261, 270.

four, and the others for inventing new rythms, and improving the melody of former versification, have immortalized their namesⁱ. The spirited rhapsodies of Alcæus are lost to us. The exquisite poems of Sappho, her hymn to Venus, and that of sixteen lines to Erinna, were rescued from oblivion by Longinus and Dionysius of Halicarnassus.

ⁱ Terpander flourished about a century after Homer, and is said, as well as of Lesbos, to have been a native of Cymè in Æolia.

Sappho lived 610 years before Christ. She has found an ingenious apologist in Madame Dacier. The two poems above mentioned, with her fragments, were first printed "Inter novem fæminarum Græcar. carmina græce curâ Fulvii Urfini Plantin. 1598, 8vo. et Græce & Lat. notis varior. Christoph. Wolfii," Hamburg, 1732, 4to. In the "Voyage d'Anacharsis," Abbè *Barthelemy* has given a version of the "Ode to Erinna" by the elegant Abbè *De Lille*, superior to that of *Boileau*, and which rivals that of *Philips*. *Spectator*, N^o. 229. I do not draw comparisons, but add another, in Italian.

Felice ! chi vicino a te sospira,
Chi sovra lui soltanto
Attrae questi bei lumi
E questi dolci accenti,
E 'l tenero forriso ;
Ah ! ch' egli è eguale ai numi !
Appena io te remiro, nel mio seno
Corre di vena in vena
Vivissima focilla,
E mentre, nel tumulto
Quest' anima se perde,
Resta senza favilla.

Piu non ascolto—un vel su gli occhi è steso
Vaneggia, e in dolce cado
Languor, dolce martiro,
E confusa e smarrita
Senza respir intanto
Io tremo—io moro !!!

Pinkerton (*on Coins*, v. i. p. 249) mentions that the Lesbians excelled in female profiles on their coins, especially of Sappho.

Horace first adapted the measures they had invented to the Roman muse.

“ Dic Latinum

“ Barbite carmen,

“ Lesbio primum modulate civi.”

OD. l. i. o. 32.

It is a matter curious, but not to be ascertained, how far Horace translated, paraphrased, or only imitated, the works of Alcæus and Sappho, certainly existing at Rome in his time. It is to be wished that he had given us either a paraphrase or translation of the celebrated morceau of Sappho. Catullus has failed, our own Ambrose Philips has been much more happy, and perhaps since equalled by a living poet^k.

The soil is friendly to the vine^l. That so much esteemed by the Romans would preserve its quality if the inhabitants were more industrious in cultivation, and more careful in making and keeping it. This defect is owing to the residence of the Turks, who are scan-

In the gallery of Verres, at Rome, was a most exquisite statue in bronze, by Silanion, brought from the Prytaneum in Sicily. The Abbè *Fraguier* (*Acad. des Insc.* t. vi. p. 570) observes, in praise of it, “ La Sappho de Verres étoit non une femme passionnée, mais la passion en personne.” This commendation was founded on the *Anthol.* l. iv. p. 507.

Chares Mytelenius wrote a life of Alexander, a diffuse work, in many books.

^k *Mason's Poems*, v. iii. p. 170.

^l As a proof of the luxuriance of the climate, *D'Herbelot* mentions a winged serpent, called by the Turks “ ok ilân,” the arrow serpent, which are not uncommonly seen combating in the air, but are perfectly harmless to men. He tells this story so gravely, that he certainly believed it. *Biblioth. Orient.* t. iv. p. 496.

dalized by the quantity taken to excess by the Greeks. The ancient islanders mixed what was intended for exportation to Rome with sea brine, to render it finer and more sweet¹. It was esteemed the most wholesome of the Ægean wines^m.

“——Innocentis pocula Lesbii.”

HOR. Od. l. i. o. 17, v. 21.

Lesbos has been the asylum of the unfortunate. The wife of Pompey, flying from Cæsar, was there hospitably received and protectedⁿ. Irene, the empress of Leo IV. in 802, banished by the ungrateful Nicephorus, who supplanted her, and denied her a suitable maintenance, fled to this island, and for some years earned the support of the day by the labours of her distaff.

In 1452, the Greeks thinking the loss of Constantinople inevitable, escaped, with more prudence than bravery, in great numbers, to Mytelene, and afterwards dispersed themselves in the Morea, and the

¹ Mytelenæi, quod apud se est dulce vinum Prodromum vocant, alii vero Protropum. *Musonius de luxu Græc. Aulus Gellius, &c.* The modern Greeks increase the strength or sweetness of their wines by exposing the grapes for many days in the sun, before they are pressed. All the “Malvoisie,” or sweet wine, is made with that process. In less than two years, if unadulterated, it acquires its greatest maturity and perfection. They use very large casks.

^m *Athenæi*, l. i. c. 23.

ⁿ *Lucan*, in the speech of Pompey,

“——Sævi cum Cæsaris iram

“Jam scirem meritam, servatâ conuge Lesbion.”

Pharsalia, l. viii. v. 134, 5.

islands of the Archipelago. When all was lost, Leonardus Chienfis, the familiar priest of the ill-fated but valiant Constantine Paleologus, availed himself of this place of general refuge, and was made bishop of the see. His account of the siege, given as a journal, and written on the occurrences of each day, is extremely interesting^o.

Strabo ascertains the circumference of the island to be about a hundred and sixty miles, and the length seventy^p; and Pliny enumerates eight cities, five only of which he describes as being in a flourishing state^q.

Very anciently, the Lesbian women had a singular contest, that for beauty, which was publicly adjudged, and the prize given in the temple of Juno^r. Young men were chosen to decide.

^o *Gibbon's Rom. Hist.* v. xii. p. 188. *Leonardi Chienfis Historia Constantinopoleos expugnatae a Turco*; first printed at Nuremberg in 1544, 4to. (20 leaves) composed August 15, 1453.

^p *Strabo*, l. xii. p. 616.

^q "Fuisse quondam in hac insulâ urbes octo Plinius dicit, sed ex his Arisben, Agameden, Hierum, interiisse." *Ubb. Emm.*

Lesbos produced wheat flour of the finest quality, much in request at Rome.

"Lesbiâ farinâ, nive candidior."

Horace.

The wool of Mytelene was a considerable article of commerce with the French merchants at Smyrna in the last century.

^r Apud Lesbios certamen pulchritudinis fæminarum agebatur in Junonis Fano, nomenque isti certamini erat Καλλιστεῖα. *Schol. in Iliad.* 1.

Pittacus, who was one of the seven whom Greece acknowledged as sages, and humanity as benefactors, was the legislator of Lesbos, and the founder of its republic, which soon yielded to more powerful states^s.

In the fourth year of the Peloponnesian war, Lesbos, the city of Mythymnæ excepted, revolted from the alliance of the Athenians, but it was completely reduced in 427 before Christ, the following year^t. In the twenty-sixth year of that war, Callicratidas, the Spartan, besieged Mytelene, but was totally defeated in a naval engagement near the islands Arginusæ, where he lost his life^u. For some time it continued tributary to the Athenians, but afterward, by choice, to the Lacedæmonians^x.

When it became subject to Rome, history is silent as to any memorable transaction. As a part of the empire divided between the French and Venetians, it was taken from the latter by John Ducas Vataces in 1230, and in 1332 by Andronicus Paleologus, after a second conquest by them. Having been ceded by the emperor Kalo Johannes to Domenico Catalusi, a Genoese, for services against his father-in-law, John Cantacuzene; the Turks under Solyman I. took it from Francis Catalusi, his descendant. Mytelene, the capital, was

^s A bust of Pittacus, certainly genuine, was lately discovered at the villa of Cassius, at Tivoli, and now preserved in the Vatican. “ΠΙΤΤΑΚΟΣ. ΤΡΙΑ. ΜΙΤΙΑΗΝΑΙΟΣ. ΚΑΙΡΟΝ ΓΝΩΘΙ.”

^t *Thucyd.* l. iii. f. 174—207.

^u *Xenophon. Hellen.* l. i. p. 444, 452. *Diodorus Siculus*, l. xiii. p. 198, 201, 217, 222.

^x *Gibbon*, v. xi. p. 331. *Knowles*, v. i. p. 266 and 314.

besieged by Ursato, a Venetian general, who was forced to raise the siege with the loss of five thousand men; and the French and Venetians in 1502 invested it without effect.

It was the first island of the Archipelago of which the Turks had gained the secure possession; and their manners and customs have pervaded the whole mass of inhabitants^y.

Our mariners being now more accommodating, we set sail, but were soon becalmed, having been sixteen hours on the water, and landed at four in the morning in the bay of Adramyttium, near Cape Baba, the ancient promontory of Lectum, about two miles from Narla^z.

The Greek mariners are totally ignorant of the modern art of navigation, nor have they any acquaintance with nautical instruments. Long experience is the great qualification; and though superstitious in the extreme, their observations on the various appearances of the atmosphere and the sea, are sufficiently accurate to supply the deficiency of more certain principles, at least within the scope of their own knowledge. It may be questioned if they have learned more of

^y In more modern times, Mytelene produced Khair' edden, or Barbarossa, the celebrated Corsair, afterward capudan pasha of Suleyman I. in the sixteenth century. He took the city of Tunis, and expelled the Venetians from the Morea. His great antagonist, Andrea Doria, the Genoese admiral, after various success, was at length entirely defeated by him. He died at Constantinople in 1544, and was buried at the village of Beshic-tash, on the Bosphorus, where his turbèh, or sepulchral chapel, is still shewn, with great veneration, by the Turks.

^z *Hom. Iliad*, l. xiv. v. 320. Lectos or Lectum is the extreme promontory toward the sea of the extensive chain of Ida, as these mountains are collectively called.

navigation from their Genoese or Venetian masters than certain improvements in the form of their boats, and whether they have greatly exceeded the Argonauts in maritime skill? The Turks, originally a continental people, have borrowed all their navigation from their Greek subjects.

We sat round a fire till day-break, when we remounted our horses. This part of the shore is extremely luxuriant, the hills rising to the right, lofty, but gradual, a succession of wooded banks with a variety of shrubs. We followed a devious ascent to Tchebnà, a Turkish village of superior pleasantness, for about two hours. Its mosque and the flat-roofed houses were grouped in a romantic manner half way up the mountain, but high enough to command a noble prospect of the sea, admitted through side screens of great grandeur, which were enriched with the early autumnal tints under the temperature of spring. We had not then gained above half the height of the mountain, one of the roots of Ida, to the summit of which were hanging vineyards and inclosures. About as far on the other side is Scraklèi, a village from which is a view of still more magnificent parts, but not so pleasing as a whole^a. They would both make charming pictures. The road soon afterward becomes dull and heathy, till we arrived at Evijèk, a poor village on the plain, where we rested in the khan. Passing through a valley of ferruginous earth, much like Colebrook-dale, in Shropshire, we came to Arijèk. The whole vale of the Troad is expanded from this spot, with the Hellespont and both its shores, and the island of Tenedos.

When the Troad flourished under the auspices of the early Cæsars,

^a Heraclea is one of the villages enumerated by *Strabo* as belonging to the Mytenians. L. xiii.

and Demetrius of Scepsis could enumerate twenty cities within its unextensive confines, with their consequent cultivation, imagination can scarcely paint a scene of greater richness and variety than this must have been. Even now, the component parts, the Ægean sea, the Hellespont, and mount Ida, give it a superior dignity.

We advanced to Iki-Stamboul, where we were received for the night into a Turk's cottage, who accommodated travellers with great civility.

During the whole tour we had no where observed extraneous fossils, till we arrived in the region of the Troad, where we found masses of shelly concretions very common.

SECTION XXI.

ALEXANDRIA TROAS—DESCRIPTION OF ITS PRESENT STATE AND ANCIENT HISTORY—DESTRUCTION BY THE GOTHs—REMOVAL OF COLUMNS TO CONSTANTINOPLE—HOT BATHS AT LIDGA HAMAM—UDJEK TEPEE—CHIFTLIK OF HASSAN PASHA—TEMPLE OF APOLLO THIMBRÆUS—PROMONTORY AND CITY OF DARDANUS—CHANAK KALESI OR DARDANELLES—CASTLE AND TOWN—THE CONSUL—HELLESPONT—EUROPEAN CASTLE OF CHELIT BAWHRI—SESTOS—STORY OF HERO AND LEANDER—ABYDOS-CYNOSSEMA, OR TOMB OF HECUBA—KOUM-KALESI—LOWER CASTLE—SURVEY OF THE PLAIN OF TROY—IANTÆUM OR TOMB OF AJAX—ILIUM—HALYLELI—TURKISH WEDDING—TUMULI ROUND THE PLAIN OF TROY—SITE OF AN ANCIENT CITY.

IN an hour we arrived at Alexandria Troas, originally Antigonía, called by the Turks Eîkî Stamboul, the whole site of which is now a thick forest of the vallonèa, or dwarf oak, peculiar to the Levant. From the high ground the view of Tenedos, and of the sea with Udjèk Tepee, a vast tumulus above the plain of Troy, on the right under the horizontal line, is particularly pleasing.

Our research commenced at a large substruction, with the base and platform of a temple, called Kislâr Serai, which, allowing former analogy, might have been dedicated to Diana. Of the stadium, the form of the ground-plat only remains, covered with green sod. The theatre, which was very large, is more distinct, as part of the portico

and substruction, and some of the subcellia may be seen. The city walls, near the sea, are the more intire; indeed, the vallation is traceable for many miles circuit, with fragments a few feet high. Amidst the woodland are innumerable heaps of rude foundations, but little ornamental architecture, chiefly small granite pillars. On the farther eastern side on a considerable eminence, a bold arcade and lofty surrounding ruins overtop the forest, which we found to have been a superb front, once faced with marble, of which the richly carved cornice is not totally destroyed. The side walls and area of this structure, whatever was its destination, are on a very extensive scale.

The mariners (for it is conspicuous at sea) call it Priam's palace^a; and well informed travellers are divided in opinion. Pococke and Chandler thought these ruins had been the gymnasium; and Chevalier, with better reasons, determines them to have been the public baths, like those of Titus and Caracalla at Rome. These bare and rugged walls convey no idea of their magnificence when in a perfect state; and we might as well judge of the symmetry and muscular beauty of the human figure from the inspection of a skeleton. The blocks of granite are weather-worn and decayed, and marble is rarely seen; for most of the other ruins are small and unconnected, so that they will now afford more matter for conjecture, than satisfaction, farther than those outlines, which seldom vary from a specific form.

Pursuing the road, without the walls, down the hill, several vaults and broken sarcophagi attracted our notice near Lidgì Hamam, two small hot baths. The source is incrusted with iron and

^a "Il Palazzo d' Ilione," *Della Valle*.

vitriol, having a strong portion of marine salt. It is now open and unprotected, but has great credit amongst the villagers for its efficacy in many cases. The spring rises just above the small rivulet, which it tinges with a deep yellow, particularly its banks; a circumstance that might have led Belon^b, in his universal misapprehension of the real site of Troy, to call it the Xanthus; and De la Valle, a succeeding traveller, has fallen into, or adopted, the same error.

Before we reached Lidgà Hamàm, we remarked at several miles distance the vast ruin of the aqueduct of Atticus Herodes, stretching across a wide valley. So large a sum as was expended on this necessary work by that munificent benefactor to the city, must have been more than sufficient for a single structure; it is therefore probable, that a canal was cut from the Scamander some miles distant, and the stream conducted to it, part of which is still to be traced. The rivulet above mentioned was too much impregnated with mineral for common purposes.

Such is the present state of Alexandria Troas, which we collect retained many features of taste and magnificence; for such it could boast as a large Roman colony, even within these two centuries. Belon, Sandys, and Pococke, describe buildings of which not an atom is left. The reasons for so complete demolition are evident, even since the ruin effected by the third, and most fatal of the Gothic incursions. From its vicinity to Constantinople, the sultans were induced to search for marble, and the largest and most sumptuous columns, which adorn the superb mosques of Selim and Suleyman, were transported from hence; probably not the first time of

^b *Belon*, chap. vi. *Paris* 4to. 1588. *Viaggi di Pietro Della Valle*, 4to. 1650.
Sandys, p. 19. *London*, 1627.

their removal^c. Pillars of vast diameter are said by these travellers to be lying near the beach, ready for exportation.

Mottraye^d, whose veracity and accuracy are admirable, because very rare, visited Alexandria at the beginning of this century. He observed columns sunk into the ground with capitals of various marble and incredible massiveness. Cisterns with arcades, likewise a basin and mole toward the sea; pavement of streets; gateways and areas of public places; a temple with a dome and Corinthian ornaments, are all since that time irretrievably lost. He says, that one of the baths at Lidgà Hamam^e, was a small antique building with a dome and basin of marble, now totally dilapidated. He speaks of the great frequency of the sarcophagi near them; and observed in one that had been opened, a quantity of lime, from whence he infers a custom of the Romans, after their conversion to Christianity, of burying whole families in these sarcophagi with that process.

The total dissolution (if such an expression be allowable) of the remains of this magnificent city, was effected by Hassan, Capudan

^c *Cantemir*, n. p. 182. 214.

The marble in most frequent use amongst the ancients, was granite. In Greece, and in Rome likewise, columns of granite will be found in a proportion of six to one more than of Parian, of verd or jaune antique. They were more easily extracted from the quarries in large masses, which is proved as well by the length of some columns as of obelisks. We cannot however believe, that they were all fifty cubits long, as those of the temple at Cyzicus. Fifty feet is an uncommon length; the largest in Rome are those in the baths of Dioclesian, now the church of S. Maria degli Angioli.

^d *T. i.* p. 437.

^e Concerning the heat of these baths, *Chandler* observes, that in the small stream at the source, the thermometer rose to 132 and 142; and *Chevalier*, that by Fahrenheit's it varied from 82 to 113 in one, to 110 in the other. We had no opportunity of ascertaining it. *Description of the Plain of Troy*, p. 7.

Pasha in the last sultan's reign, during the Russian war, who used balls of marble, as an expedient for those of iron, for the larger guns; and who issued a command, that all the marble which could be found near the Dardanelles, should be cut in pieces for that purpose.

Balls of marble were likewise used by Mohammed II. at the siege of Constantinople, so that Hassân Pasha has not the whole merit of so barbarous an invention.

When Alexander resolved to make his reign truly glorious by the foundation of so many cities, he selected this spot, which has no apparent advantages, excepting that of vicinity to the Hellespont, to have induced him to dignify it with his own name. The care of completing it he left to Lyfimachus, who discharged the trust. But it was not till the eleven Roman colonies^f were established in Asia Minor, that it became a city of such opulence and extent. The consequent commercial privileges preserved it from the present annihilation, when rival cities, farther remote from the Hellespont, had sunk into decay or oblivion.

The inhabitants originally addicted to the worship of Silenus^g were amongst the earliest Christians, and were honoured by the confirmation of St. Paul, in person^h.

^f *Strabo*, l. xiii. p. 593, “Νυν δε και Ρομαιων αποικιαν δεδεκται, και εστι των ελλογιμων πολεων.”

Pliny, l. vi. cap. 30.

^g COL. AVG. TROAD. Rev. Silenus Stans dextrâ elatâ humero lævo utrem hircinum gerit. Hæc spectant ad cultum Sileni. *Catal. Numism. Bodleian MS. Godwin.*

^h The journey of St. Paul particularised in the twentieth chapter of the Acts of the Apostles, includes a principal part of this tour. At Troas he “abode seven days,” and raised Eutychus by a miracle to life.

“The cloke which I left at Troas.” 2 *Tim.* ch. iv. v. 13



TEMPLE of APOLLO
Thymbræa.

Maratti delin.

Published May 1831, by J.D. Colnaghi.

Dudley Scott.

In the progress, the country soon becomes less woody, and spreads into wide heath, from whence the whole plain of Troy is seen. The tomb of Æsytetes, according to Pococke, or, as it is now called from the adjacent village, Udjèk Tepee, is a barrow of extraordinary height and smooth surface, which is said to have been thrown up, even before the Trojan war, and was the station from whence Polites, the son of Priam, reconnoitred the Grecian camp and the opposite island of Tenedos, with its harbour and promontoryⁱ. We rested during a tempestuous night, at a chiftlik, built by the famous Haffàn Pasha, where he had conveyed columns and a large sarcophagus from Alexandria^k.

The first approach of winter we perceived on the ninth of November, as cold and stormy as that of the same date could be in England. A little beyond, we passed the village of Thimbric-keuy and a dilapidated mosque; with a cemetery full of parts of fluted columns and cornices, set up as memorials, the probable site of the temple and city sacred to Apollo Thymbræus.

“Da propriam Thymbræe domum.” *ÆN.* l. 3. 584.

We had crossed the Scamander and the Simoeis, the latter of

Iliad. l. ii. v. 792, et seq.

^k ON A SARCOPHAGUS.

ΑΤΡΗΑΙΟΣ. ΑΓΑΘΟΠΟΙΟΣ. ΟΘΟΝΙΑΚΟΣ. ΤΙΟΣ. ΔΕ. ΑΥΡΗΑΙΟΥ.
ΠΑΤΛΕΙΝΟΥ. ΤΟΥ ΚΑΙ. ΓΕΝΟΜΕΝΟΥ. ΠΑΝΚΡΑΤΙΑΣΤΟΥ. ΤΟΥ.
:ΚΑΙ. ΕΝ. ΤΩ. ΣΜΙΝΘΕΙΩ. ΕΣΤΙΚΕΝ. ΑΝΔΡΙΑΣ. ΚΑΙ. ΕΝΘΑΔΕ. ΕΝ. ΤΩ
ΑΣΚΛΗΠΕΙΩ. ΕΘΗΚΑ ΤΗΝ. ΣΟΡΟΝ. ΕΜΑΥΤΩ. ΚΑΙ. ΤΩ. ΓΛΥΚΥΤΑΤΩ.
ΠΑΤΡΙ. ΠΡΟΓΕΓΡΑΜΕΝΩ. ΑΤΡΕΛΙΩ. ΠΑΤΛΕΙΝΩ. ΚΑΙ. ΤΟΙΣ. ΕΚ. ΤΩΝ.
ΓΕΝΟΥΣΜΟΥ. ΕΙ. ΔΕ ΤΙΣ. ΤΟΛΜΗΣΙΕΝ. (ανοιξαοθαι) ΤΗΝ. ΣΟΡΟΝ. ΚΑΙ. ΝΕ
ΚΡΟΝ. ΑΛΛΟΤΡΙΟΝ Η. ΟΣΤΕΑ. ΤΙΝΟΣ. ΕΝΚΑΤΑΘΕΣΘΑΙ. ΔΟΣΕΙ. ΠΡΟΣ. ΓΕΝ. (ες)
ΜΟΥ. ΤΗ. ΤΡΩΑΔΕΩΝ ΠΟΛΕΙ. ΚΑΙ. ΤΩ. ΙΕΡΩΤΑΤΩ. ΤΑΜΕΙΩΙ χβφ^a.

^a A fine of 2050 denarii.

which the rains had increased to a considerable river; the bed being from forty to fifty yards wide, but usually almost bare, and dried up in the midst of summer. At three hours farther, we descended to the sea shore, and wound round several bays, having those on the European side of the Hellespont in sight. In one of these under the Dardanian promontory, now Kara boroun or Cape Berbier, was the city of Dardanus^l, of which the minutest vestige would be sought in vain^m. Arriving at the Asiatic castleⁿ, known by the Turks as Chanàk kalesi, and by Europeans as the Dardanelles, we experienced for several days the singular hospitality of the English consul, Israel Taragano, a Jew, in whose family the office has been vested for more than a century. His house was truly patriarchal, and contained four married couples with five generations under the same roof, through whom the same countenance is transmitted with striking resemblance, especially of females. Upon entering the town, we crossed a long wooden bridge over the swollen river Rhodius, the very existence of which is denied by Pliny^o.

^l *Strabo*, l. xiii. p. 598.

^m *Strabo*, l. xiii. Seventy Stadia from Abydos, near which Cornelius Sylla, the Roman general, and Mithridates Eupator, met to conclude a treaty of peace.

In *Coll. Ainsleian*. are enumerated coins of the middle series of Roman emperors, tom. iii. p. 135. *Pinkerton on Coins*, v. ii. p. 212, mentions a scarce coin of Dardanus. Their device was a horse running. Reverse a fighting cock, “ΔΑΡΔ.” *Dicit Jul. Pollux*, l. ix. No. 84. “Δαρδανεις αλεκτρονων μαχην τω νομισματι ενεχαρωττον.” *Vide Haym*, v. i. p. 233, “Forſan Gallorum pugna ad Romanos derivata ab hac gente originem ſuam duxit.” *Catal. Numism. Bodleian. MS. Godwin*.

ⁿ *Belon*, l. ii. c. 3, ſuppoſed the Turkiſh additions to have been made from the ruins of Scamandria, a city about a league from the ſea.

^o Cæteri Homero celebrati, Rheſus, Rhodius, &c. veſtigium non habent. *Plin.* l. vi. c. 30.

Chanàk kalefi contains two thousand houses on the worst Turkish model. We surveyed the castle, the citadel or keep of which is of the lower Greek age; the outworks are comparatively modern, and, it is reported, built at the expence of a sultana. The battlements are incurvated on the outside. There is a small park of useless artillery, excepting that taken from the Germans; some are of an enormous calibre, and have heaps of marble balls piled near them, each two feet in diameter. The guns are painted green. Here is a manufacture of coarse pottery, rudely painted and gilded, to which circumstance it owes the name of Chanàk. The opposite castle, Chelìt bawri, with an adjoining town, is much smaller, and some furlongs above it is Maita, contiguous to the site of the ancient Sestos^p. The well told story of Hero and Leander is too generally known to be repeated, and owes all its fame to the beautiful poems of Ovid and Musæus^q.

^p Alexander halted at Sestos after twenty days march, and transported his army in 160 gallies to Abydos. *Arrian.* p. 12.

^q *Ovid. Heroid. Epist. Amor.* l. ii. 16. 31. *Trist.* l. iii. 10. 41. *Virg. Georgic.* l. iii. 258. *Lucan Pharsal.* l. ix. 953. *Statius Thebaid,* l. vi. 545.

“Parcite dum propero, mergite dum redeo.”

Martial. Epig. xxv.

This poem of Musæus was esteemed by Julius Cæsar Scaliger as genuine, but his son Joseph Scaliger, a more critical Greek scholar, peremptorily denied its authenticity, considering it as a Byzantine forgery. *Scaligerana.*

“Σηστος εην και Αβυδος εναντιον. εγγυθι ποντε
Γειτονες εισι ποληες. Ερως δ' ανα τοξα τιταινων
Αμφοτερης πολιεσσιν ενα ξυνεηκεν οιστον
Ηθεον φλεξας και παρθενον. ουνομα δ' αυτων
Ιμεροεις τε Λεανδρος εην και παρθενος Ηρω.”

“Where old Abydos frowned upon the flood,

“The towers opposed of lofty Sestos stood,

The distance of the opposite shores does not absolutely destroy the possibility of Leander's enterprize, for it does not exceed a mile, which is much within the ability of modern swimmers, with an inferior inducement, but the roughness of the current must have been formidable at all times.

Sestos was taken by the Athenians 479 years before the Christian era; a proof of its antiquity and consequence as a city.

We took a boat up the Hellespont, about three miles to a jutting point, a little beyond the village of Nagara, upon which the city of Abydos^r once stood; but, in fact, its very site is now obliterated by the plough, or covered with vines. Nothing architectural is to be seen, but the surface of the ploughed field is strewn with pottery, a circumstance invariably frequent in those we had already traced. Near this spot are the narrowest straits. Abydos was founded by the Milesians, who possessed it many years.

“ The neighbouring walls on either shore arose,
 “ Where Hellespont's impetuous current flows,
 “ But love, who scorns the ocean's power to part,
 “ Through the two cities sent one forceful dart,
 “ A youthful pair he struck, that own'd his flame
 “ And gained two victims with a single aim,
 “ Leander's beauties were Abydos' boast,
 “ And Hero's charms gave grace to Sestos' coast.”

“ *Musæus*,” *The Loves of Hero and Leander*, by Grosvenor Charles Bedford, Esq. 4to. London 1797.

An equally elegant translation into Italian of the poem of Musæus, with annotations replete, with ingenious criticism by *F. Mazzarella Farao*, was published at Naples, 8vo. 1787.

^r Abydos was founded by the Milesians, with permission of Gyges, king of Lydia, to whom they were then subject.

“ Αβυδος δε Μιλησιων εστι κτισμα.” *Strabo*, l. xiii. p. 591.

Coins of both cities are extant, struck during the Roman empire.

The fleet of the Athenians was destroyed by Lyfander, from Lampſacus, at the battle of Ægos Potamos, where they were stationed, who thereby loſt the empire of the ſea, which they had held for more than ſeventy years, in the fifth century before Chriſt. Abydos is famous for a brave defence by Dercyllidas, ant. C. 387. Knowles ſpeaks of the caſtle of Abydos, as exiſting in the reign of Orchan, and taken by Abdul àchman, his general; meaning probably that of the Dardanelles^s.

Returning, we noticed a mound of earth above Chelit ul Bawr, the name of the European caſtle, thrown up on the extremity of a conical hill, which is conſidered by geographers as the Cynoffema or tomb of Hecuba, anſwering to their deſcription, as directly facing the embouchure of the Rhodius. This coaſt has a much more elegant outline than the other, with ſwelling knowls cloſely wooded, and dells, which retire in a winding direction behind a ridge, compoſed chiefly of indurated ſand, and frequently as perpendicular as a wall. The roots of mount Ida ſpread almoſt to the Aſiatic ſhore with ſpacious vineyards; a foreſt occupies the centre, and the numerous ſummits finiſh the whole with great grandeur.

In an hour and a half, after a pleaſant fail, we came in fight of the lower caſtles, much inferior to the others, but improved by Baron de Tott, who erected the batteries on the neighbouring rocks, which are ſo inſignificant that no one but himſelf would praiſe them. We landed at Koum Kaleh (ſand caſtle), to which is attached a ſmall village. The form of the caſtle is merely a ſquare of embattled walls, with courſes of arch-ways for heavy ordnance pointed from two ſides towards the ſea.

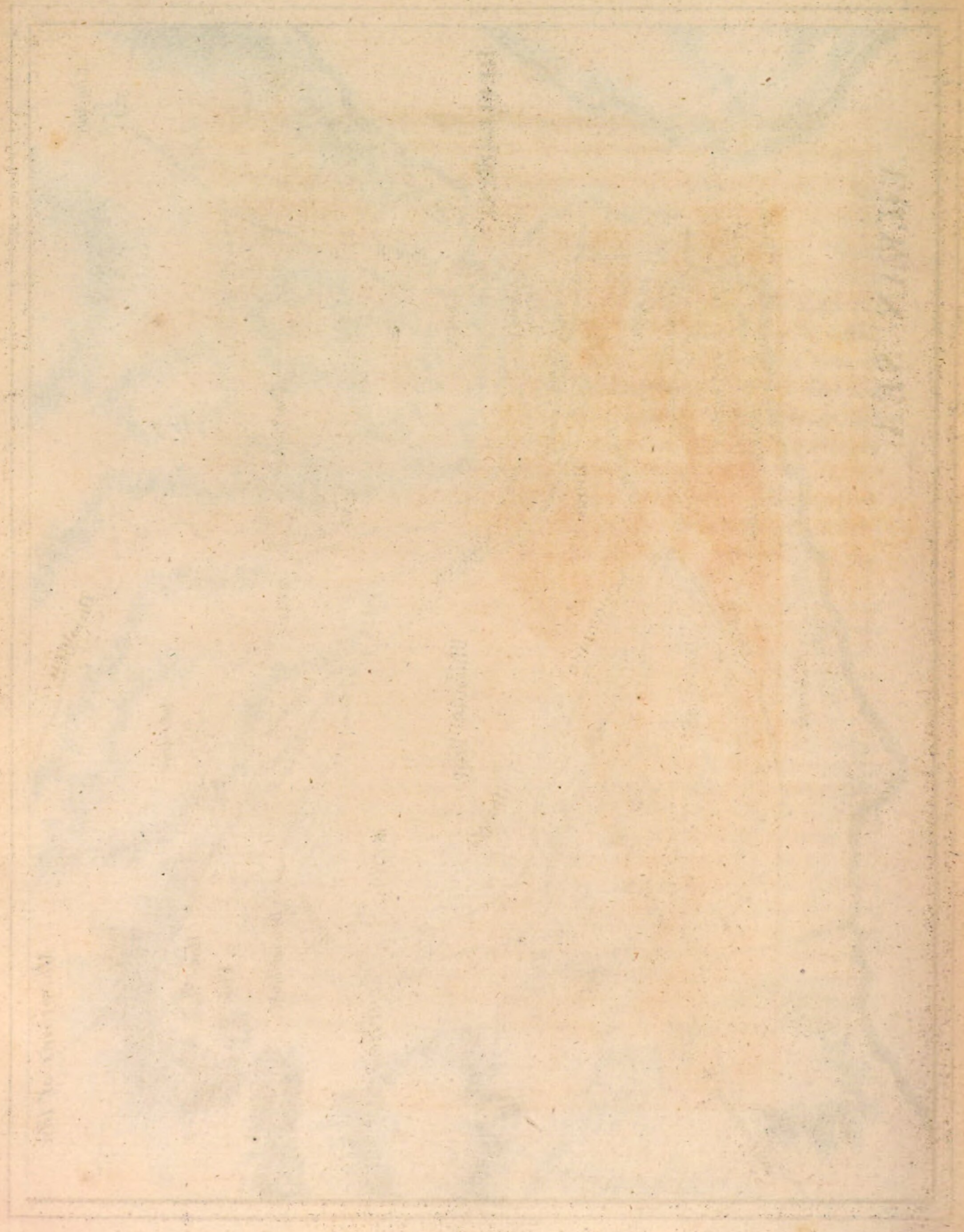
^s Knowles, v. i. p. 157.

It was erected by Sultan Suleyman II. in 1659.

The distance from the Grecian camp to the site of Troy, has supplied those who contend against its existence with many plausible objections. It is, however, certain that the present village of Koum kaleh, is situate on a sand bank of more than a mile in extent, which will reduce the distance, supposing it to be an accretion from the Hellespont^t, to less than eight English miles from Bounâr bashi, where the Scæan gate once stood. The advanced works both of Greeks and Trojans lessened the intermediate space. If the Grecian camp was between the shore and the junction of the Simoeis and Scamander, then known only by the latter name, the united river will answer to all the epithets given to it by Homer^u.

^t *Pococke*, v. ii. p. 105.

^u The entrance into the great plain is formed by the Sigeon promontory, and that called Rhæteum, about four English miles asunder, through which the two rivers Simoeis and Scamander at length took an united course. Between these promontories the Grecian fleet was drawn up on dry ground, and probably remained so during the whole war. (I. v. 382.) The first ships were advanced to some distance from the sea, and others arranged in several divisions (Æ. v. 30. Æ. v. 75) all on the dry ground, for the following circumstances will evince that the strand was left unoccupied. There was room enough for the councils of the chiefs between the ships (B. v. 53), but when the whole army was convened, their assemblies were held on the strand (B. v. 92). Achilles is said to sit on the strand far from all his friends (B. v. 549), and the Myrmidons exercised themselves there at quoits and other athletic games. There were likewise altars and a court of justice (H. v. 249. Λ. v. 806). The ships of Agamemnon were near the sea (I. v. 43) of Ajax, at one extremity of the camp, and of Achilles at the other, but those of Ulysses were stationed in the middle (Θ. v. 225 and Λ. v. 5). The outermost line (by which the most inland is meant) was composed of ships, and others with tents were intermixed in regular order behind it, if thus much may be gathered from the word “*προκροσσας*” (Δ. v. 35). It is evident that the ships were intermixed with the tents, and the practice of drawing their vessels ashore is universal amongst the modern Greeks. Each ship is stated to have contained a hundred men, nor can it be objected, that vessels sufficiently



We began our survey of the plain of Troy. Crossing the Simoeis over a long wooded bridge near its embouchure, we passed over an extensive level of ploughed fields, and Goulù-fui, a brook which empties itself into the sea near In-tepè, or the tomb of Ajax Telamoni-
nius*. This tumulus is now irregularly shaped. Near the top is a

capacious for such a number were not removable to a considerable distance on the sands. Every port in Greece affords sufficient proof of this practice, to which Virgil alludes,

Jamque fere ficco subductæ littore puppes.

Æn. iii. v. 135.

Achilles standing on the prow of the ship, calls to Patroclus in his tent (*Æ.* v. 328. 487. 602. and *I.* v. 185).

The tents of each chief adjoined his ships, as did those of Nestor and Achilles (*K.* v. 74. and *Æ.* v. 602). By attending to this strange intermixture of ships and tents, a competently just idea of the Græcian camp will be formed, as it was divided regularly into roads or streets. This disposition of an army, adopted from primæval times by nations of the east, is still made by the Turks.

The distance of the most advanced rank of ships from the sea is not mentioned; perhaps, we might not be far from the truth in supposing it half a mile, and a quarter of a mile farther from thence to the sea. Allowing the first circumstance of the accretion at Kounikaleh, and the Græcian camp having been advanced into the plain, the distance from Troy is perfectly reconcileable with every incident mentioned by Homer. It is likewise evident from the circumstances of the war. Had the city been very near, the first work of the Græcians must have been a strong fortification to prevent sudden attacks; without it their destruction must be inevitable. Besides, there had not been a theatre large enough for the actions of the war. The pursuit of the Trojans by Achilles fixes the situation of the Græcian camp between the confluence of the rivers and Sigæum, for they retreat over the Scamander to gain Troy, and he kills many of them in the river.

* *Wood* mistakes Cape Berbier for the Rhætean promontory, which *Strabo* makes to be 60 stadia, *Solinus* 46, and *Pliny* 30, from the Sigeon; the latter is the true distance.

In Sigeo fuit Aiantæum Rhodii conditum in altero cornu, Ajace ibi sepulto, xxx. stadiorum intervallo a Sigæo, et ipsa in statione classis suæ. *Plin. Hist. Nat.* l. vi. c. xxx. The city of Sigæum covered the shore between the tumulus and a bay in which I anchored for a week (November 1795), and re-surveyed the whole with attention.

small arched way almost choaked up with earth, which was the entrance into the vault, and over it a broken wall, where was once a small sepulchral fane, called the Aiantèum. The whole seems to be of a much more modern date than the death of Ajax. Marc Antony removed his urn and ashes into Ægypt, which were afterward restored with funeral honours by Augustus, when it is probable that the present vault was made, and the superstructure erected. This compliment was paid to his manes to gratify the Ilian citizens, who considered him as their tutelar. The city of Ilium^y was about two miles distant, near the junction of the Scamander and Simoeis, and owed its origin to Alexander and Lyfimachus, who repaired the temple of Minerva, and surrounded it with a wall. It is not improbable that when Alexander was enthusiastically investigating the site of ancient Troy, that the priests of Minerva should attach, from policy, to him this spot for the foundation of a city which had likewise superior maritime advantages. Mænætus^z, governor of Ilium, went out to meet Alexander in his Persian expedition, and presented him with a golden crown. It was first taken by Charidemus Orites; and subsequently besieged by Fimbria, the general engaged in the cause of Marius, and levelled with the ground; this injury was afterward severely revenged by Sylla. They enjoyed the patronage of Julius Cæsar^a. It excites no wonder, that after so long possession of it by the Turks, not

^y "Ac mille quingentis passibus remotum a portu, Ilium, immune, unde omnium rerum claritas." *Id.*

Julius Cæsar struck a coin with the legend, ΙΑΙΕΩΝ ΔΙΣ ΝΕΩΚΟΡΩΝ.

Imperial coins of Ilium, M. Aurelius, Antoninus, and Commodus, ΣΚΑΜΑΝΔΡΟΣ ΙΑΙΩΝ; reverse a river god with a reed and urn. Minerva and Hector, ΕΚΤΩΡ. ΙΑΙΕΩΝ. *Coll. Ainsl.*

Augustus was ambitious of being considered as a descendant of Æneas, and patronised all the cities of the Troad. Virgil wrote his Æneid to flatter him, and Propertius in many of his Elegies, has allusions to Troy, not much connected with his subject.

^z *Arrian Exped. Alex.* l. i. p. 25.

^a *Strabo*, l. xiii. p. 887.



HELLESPONT,
from the Tomb of Ajax.

Published & Map 1897, by J. Dallan.

Stouffer 1897.



View of the ...
... ..

...

a stone should remain, yet some contend against the existence of Troy, because no vestiges were discoverable when Alexander^b founded the second city, whilst they admit the latter fact equally unauthorised by present appearances.

From this spot we had a most interesting prospect independent of its local history; the magic of which, and its effects on the mind, are beautifully described by Lucan^c. The left skreen is a low ridge of hills; the middle distance is the great area, upon which the Greeks were encamped; beyond was the scene of many of the great events of the war; and the offskip and skirting line were composed of the promontory of Tenedos, Beshiktepe, Sigèum, the village of Koum-kaleh, down to the water edge, and a broad winding reach of the Hellespont, into which the opposite headland and castle are brought forward with considerable effect. The sea then spreads very widely, and the view is closed by the blue mountains of Imbros^d. The length and extent of this island have been extremely mistaken, as scarcely a map is extant which describes it above half its real size. We rode about half an hour over heathy ground, much elevated, to Halyleli, near the village of Thimbrik-keuy^e, and at the instant of our

^b *Gibbon* (*R. H.* v. iii. p. 10) remarks, that *Wood* (*Observ. on the Troad*, p. 140, 141), without consulting the Roman itineraries, has confounded Ilium with Alexandria, though sixteen miles from each other. He gives a view of the remains of the Gymnasium or baths, which he vaguely calls, "Ancient ruins supposed to be the work of Alexander or Lyfimachus." *Dr. Pococke* has a plan and restoration of them.

^c *Pharsal.* l. ix. v. 64, et seq.

^d "Where rocky Imbros breaks the rolling wave."

Pope's Transf. Il. b. xiii. 50.

^e INSCRIPTION FOUND AT THYMBRIA.

HAT TANE ΦΤ

(Σ) ΕΞ. ΤΟΝ. ΙΟΤΝΙΟΝ. Φ (Ιλωνα)

passing, a Turkish wedding was celebrating among the villagers; the business is summary. The parents of both parties, or the bridegroom for himself, settle the contract, which implies what dower he shall give the bride. This arrangement made, the bridegroom assembles his friends; they mount horses, and are accompanied by music, such as a very rude hautboy, or pipe, and a drum, can make. The bride is demanded, and has likewise a cavalcade of her female relatives, when they return home animated with the same music^f. They feast separately on pilav, and retire at an early hour, when the ceremony is concluded.

The succession of five tumuli, under the distant horizon, tends more than any other proof to ascertain the Trojan war. About an hour and a half from Bournabashi, on an easy eminence facing the west, we discovered vestiges of an ancient city. On the right are

ΤΟΝ ΚΟΣΜΟΝ ΤΗΣ. Π (ΟΛΕ)
 ΩΣ. ΕΠΑΡΚΟΝ. ΣΠΕΙΡΗΣ.
 ΑΒΙΑΝΗΣ. ΓΥΜΝΑΣΙ ΑΡ.
 (X) ΗΣΑΝΤΑ. ΛΑΜΠΡΩΣ. ΚΑΙ. ΦΙΛ
 ΩΤΙΜΩΣ. ΚΑΙ ΠΡΩΤΟΝ
 ΟΝΤΑ. ΠΑΙΑΝΟΣ. ΚΑΙ.
 ΜΕΧΡΙ. ΝΤΝ. ΜΟΝΟΝ. ΕΙΝΑΙ.
 ΤΟΝ. ΜΕΤΡΙΑΣΑΝΤΑ. ΤΟΤΣ
 ΓΕ ΒΟΥΛΕΥΤΑΣ ΚΑΙ ΠΟ
 ΛΕΙΤΑΣ ΠΑΝΤΑΣ ΚΑΙ ΑΛ
 (A) ΨΑΝΤΑ ΕΚΛΟΤΤΕΡΩΝ
 (ΠΑΝ). ΔΗΜΕΙ.

The mutilated and frequently unintelligible state of ancient inscriptions may be well expressed in the words of *Plautus*, "Quas, præter Sibyllam, legat nemo, nam divinandum est." Vide *Fleetwood Ep. Ded. ad Inscript. Antiq. Syllog.*

^f "Tibiaque effudit socialia carmina."

Ovid Trist.



PLAIN OF TROY,
above Bounar-bashi.

Published May 1897, by J. Ballou.

Shafter Post.



TO THE
OF THE

standing seven granite pillars several feet high, but it rather appears that they are not placed in their original order. On the other side, we saw a small block of marble with an inscription, a few inches above the ground, which being dug up, we found to be of the date of the Roman emperors, and too much mutilated to be decyphered satisfactorily.

From the detail of topographical notices given by Homer, and from a comparison of the circumstances he mentions, the strongest assurance will follow not only of the existence, but the locality of Troy. To insist that the poem should be historically exact, would be to make no allowance for the liberty of a poet. That it is topographically so, an examination of the present face of the country will amply prove, and it is equally an object of classical curiosity, whether Troy existed or not, since the fable, if such it must be, is invariably accommodated to the scene of action.

With respectful deference to a name so long esteemed in the republic of letters as that of Mr. Bryant, I humbly but totally dissent from his scepticism on this subject^s. For it is not to the tasteless system of Le Bossu in his Essay on the Epic, who has preceded Mr. Bryant in a similar hypothesis, that the opinion of many ages, and the satisfaction of ocular inspection, can be readily conceded. To establish

^s Observations upon a treatise entitled, "*A Description of the Plain of Troy*, by Monsieur le Chevalier," by Jacob Bryant, 4to. 1795; of which the following is the concluding passage. "I look on these poems of Homer to be mere fables. I am persuaded that no such war as has been represented, was carried on against Troy, nor do I believe that the Phrygian city ever existed. For this I could bring very cogent proof, should such a disquisition be at all acceptable to the world." This threat has been since executed in a quarto volume, containing "*A Dissertation concerning the War of Troy and the Expedition of the Græcians, as described by Homer, shewing that no such expedition was ever undertaken, and that no such city of Phrygia ever existed.*"

a conviction on the mind, that the tale of Troy divine is a mere invention, may require yet more than the most laborious learning can lend to conjecture, and could it avail, we might lose in the pleasures of the imagination, as much as we should gain by truth, could his arguments establish it, and lament with the enthusiast in Horace,

— demptus per vim mentis gratissimus error.

SECTION XXII.

APPROACH TO THE VILLAGE OF BOUNAR-BASHI—THE AGHA HADJI MEHMET—EXAMINATION OF THE SITE OF TROY—SCÆAN GATE—HOMERIC GEOGRAPHY—HOT SOURCE OF THE SCAMANDER—TUMULI—PROSPECT FROM THE CITADEL—HYPOTHESES OF M. CHEVALIER AND MR. BRYANT—YENICHEYR, OR SIGÆUM—MR. WOOD'S OPINION COMBATED RESPECTING THE TRUE SITE OF TROY—SIGÆAN INSCRIPTION AND BAS RELIEF—TOMBS OF ANTILOCHUS, ACHILLES, AND PATROCLUS—OPENING OF THE TOMB OF ACHILLES BY COMPTE CHOISEUL GOUFFIER IN 1787—EXTRACT FROM M. CHEVALIER—OBSERVATION UPON IT—LETTER RESPECTING THE REAL DISCOVERY AT YENICHEYR—CEREMONY OF A GREEK ESPOUSAL—DRESS OF THE VILLAGERS—GEOGRAPHY OF THE TROAD—CITIES—DEMETRIUS OF SCEPSIS—CONSTANTINE'S NEW CITY.

As the fetting fun was more brilliant than for many days past, the village of Bounâr-bashi opened upon us very pleasantly from the ford of the Simoeis^a, which we passed within a furlong of the chiftlik of Hadjî Mehmèt Aghà, the present proprietor of a domain producing near 5000l. sterling per annum, and including little less space, and the identical ground of the kingdom of old Priam^b. His house is

^a *D'Anville* has departed from his usual accuracy in his geography of the Troad; the courses of rivers, the names and sites of the ancient cities, and even the position of the Rhætean and Sigæan promontories, have been equally misrepresented by him.

^b *M. Le Chevalier* is mistaken in stating (p. 117) that the dominion of the present agha

mean, but many columns were dispersed about it, which had been collected from the sites of adjacent cities.

From the village the hill rises rapidly, and soon becomes an insulated mountain. In the front of the house, at a small distance, is the first source of the Scamander, which is said, by M. Chevalier, to be the hot spring, upon which he grounds the strongest proof of his hypothesis respecting the locality of the city of Troy. It is at least tepid; and the agha told us, that in the winter months, especially during frost, it was hot, and smoked. Homer must be allowed the privilege of a hot spring, and a river full to the brink, if they happen once within the year. The lofty wall of Troy and the Scæan gate intersected the modern village of Burnà-bashi^c.

Ascending the hill, thickly strewn with loose stones for the space of a mile, the first object on the brow is a stony hillock, which Che-

is posterior to that of King Priam 4000 years. By the computation of *Petau*, which is the most extravagant, Priam began to reign 1249 years before Christ, consequently from that time to the present year are only 3046 years. *Squire's Ancient Greek Chronology*, p. 120.

^c Homer notices the Scæan gate so peculiarly, that doubts have arisen if there were more than one. That there were others, we learn from B. v. 809, O. v. 57, and once the Dardan gate occurs, but whether it be the same with the Scæan, is uncertain. Be that as it may, Dydimus has every appearance of truth when he decides (B. v. 809) that the Scæan was the only carriage way. It fronted the plain, and commanded the view to the extreme point. The wall was fortified with towers having *επωλξεις*, usually translated "battlements," but certainly not analogous to those of Gothic invention; and if they did not form apertures like modern embrasures, it may be difficult to determine what they were. Upon a collation of the passages in which we find the word, it seems probable that an *επωλξίς* was a part of the wall somewhat higher than the rest, projecting as a bastion towards the enemy, yet distinguished from towers; or may it be the bracketted tops of them?



PLAIN OF TROY,
from the Tomb of Hector.

valier, with no apparent reason, calls the tomb of Hector^d. It has been opened and examined, but we could not learn the result.

There are others covered with grass, appropriated likewise to Trojan heroes. Upon this area and the intermediate ground from the village, there is undoubtedly space enough for such a city as Troy is described to have been. The level falls abruptly on the south, with a precipitate cliff, into a very deep ravine, forming a mural rock as compact and regular as the remaining walls of Constantinople, now almost covered at its base by the stream and sands of the Simoeis, for the length of forty or fifty yards, and completing a fortification, rendered impregnable by nature, which will account for a ten years siege, and the superlative epithet of walls constructed by the gods themselves^e.

^d "The history of these tumuli is precarious, and has been determined at random by the latter inhabitants of the country; for these mounds of earth were ancient Thracian barrows, founded prior to the era of Troy, but appropriated by Greeks to people of their own nation." *Bryant*, p. 40, 41.

Ammianus Marcellinus, mentioning the voyage of the emperor Julian through the Asiatic provinces, observes, "Contra per Achillis Ajacisque sepulchra Dardanium contigit et Abydon," l. xxii. c. 8. Alexander thought them genuine, and the Mytelenians before him.

"—— Phryx incola manes

"Hectoreos calcare vetat——

"Hectoreas, monstrator ait, non respicis aras?

"O facer, et magnus vatum labor! omnia fato

"Eripis, et populis donas mortalibus ævum."

Lucan Pharf. l. ix. v. 979.

^e The most elevated ground on the edge of a precipice was the Acropolis, otherwise called Pergamus (Δ. v. 507, E. 460, and Ω. v. 700). Upon this stood a temple sacred to Jupiter, another to Pallas, and a third to Apollo (Z. v. 257, 88, E. v. 446). Here was the residence of Priam and his royal progeny (Z. v. 317, H. v. 345), but it is not clear that the palace was separated from the rest of the city by a wall. Ilion, or Pergamus, was lofty enough to be called "windy" (passim), yet it was lower than Pergamus (Ω. v. 700)

Mr. Wood discovered no place, amongst Ida, correspondent to that description; and Mr. Bryant would seek for it (did he purpose an actual inspection) only in his favourite Egypt. This division of rifted rock from the groupe of forest mountains, of which Ida is composed on the east and north sides, does not exceed a hundred and fifty yards, and is scarcely farther asunder at the top, sinking as perpendicularly as an artificial channel. The face of the ground exhibits nothing worthy remark; bushes and huge unhewn stones only are to be seen. The whole view of the plain of Troy, from the height said to have been the citadel, is of uninterrupted extent, with the winding Simoeis, and the grand horizontal line marked by Udjek Tepee and the Sigeon promontory, and turning to the left, by the two

so that it is once said to be in the plain, “*εν πεδίοιο*” (N. v. 216), as standing at the head of the plain on an easier acclivity, and being lower than the mountains of Ida. It is, notwithstanding, incontrovertible, that Troy stood on the ascent (Z. v. 74, Ω. 329); and the “*επιγεοι*,” which was without the town, has the same epithet “windy” (X. v. 145), from its unsheltered situation. The wall extended only in the front of the plain, the natural fortification of cliffs above the Simois rendering its continuance unnecessary. Mr. Bryant lays much stress on the expression “*εν πεδίοιο*,” which might have been used comparatively, and in contradistinction to higher acclivities, and not positively. He contends likewise that *θροσμος* should be translated “a forest,” upon which he insists, from the circumstance of the Trojans lighting nightly fires. The present face of the country, on the left hand of the great plain, now abounding in thickets and bushes, might have been once covered with forest trees, and will authenticate, instead of invalidating, M. Chevalier’s topography.

All Homer’s epithets show that Troy was considered by the Greeks as being in every respect superior to their own cities. If the Greeks were a hundred thousand men, as *Thucydides* estimates, the Trojans did not exceed ten thousand (B. v. 123); let us even suppose them to have been six thousand, and that every fifth person bore arms, the city must have then contained thirty thousand inhabitants: it was a larger city probably than any at that time existing in Greece. The whole surface of the hill fully inhabited, and allowing space for temples, palaces, and areas for public assemblies, would scarcely contain many more. The allies of Troy were people of different languages (B. v. 804), who were collected not only from the shores of the Propontis to the Bithynian coast of the Euxine, but from that of the Ægean likewise, as far as the Ionian boundary.

in the island of Tenedos. We then returned to the chiftlik, and bade adieu to the hospitable aghà, who possessed, in a great degree, that trait of a true muselman, urbanity to strangers.

For several hours we traced with the utmost attention the course of the Scamander from the cold or second source, which is a collection of small springs, through the morafs, where for some miles it is positively hid, till we reached the new canal^f, and saw plainly the ancient bed. The banks of this river, where exposed, are verdant and beautiful, and watered to the brink. M. Chevalier's topography and general idea, after a fair investigation, we acknowledged to be ingenious and plausible^g.

We then fixed ourselves at Giawr-keuy, or cape Janiffary, a poor village consisting entirely of Greeks, the site of the far-famed Sigæum, which has likewise the name of Yenì-cheyr. It is singular that Greeks should still occupy that ancient station.

From this eminence we looked over the plain, the whole scope of which we commanded; its broadest diameter may be five or six,

^f Mr. *Chevalier* has described this artificial canal in his map of the Troad as having much too straight a direction. It is conducted round the hill upon which the chiftlik of Hassan Pashà is built. Undecided as its original design may now be, there are reasons for conjecturing that it supplied the large aqueduct of Atticus Herodes, near Alexandria Troas.

^g The merit of the original discovery must remain uncontested in point of priority, as Dr. *Chandler* has declined favouring the public with his "Essay on the Troad, or a Review of the Geography, History, and Antiquities, of the Region of Troy," announced in 1775. The faint praise which M. *Chevalier*, almost reluctantly, gives to Dr. *Pococke*, by calling him "too diffident," evinces how much he is indebted to him for his primary idea, relative to the locality of Troy.—Of Professor *Dalziel*'s notes it may be truly said, "materiem superabat opus."

and its longest twelve miles, to Atchè-keuy. It is naturally verdant and fertile, and now very generally cultivated, excepting near the marsh, which occupies a fifth part. Homer gives frequent evidence of his having personally visited and examined this celebrated spot, of which he sometimes enters into minute descriptionsⁱ. The rivers are particularly characterised. Simoeis has broad sands, with a sudden and rapid current; Scamander is transparent, and regularly full, within a narrow channel, and so they continue to be till their junction, before they reach the sea. Whatever change the former may have occasioned in the present appearance of the plain, the analogy taken from those of Ephesus and Miletus, upon which Mr. Wood has rested his opinion that Troy was situated so much higher amongst the hills of Ida^k, seems to be ill founded; for the Simoeis has, at no season, either the size or declension from its source that the Cäyster and Meander are known to have. The soil exhibits no marks of volcanic fire, nor can it be reasonably presumed, from any present appearance, that the face of the country could have been changed by

ⁱ *Blackwell's Enquiry into the Life and Writings of Homer*, p. 293, where this subject is treated in a manner directly opposite to the hypothetical and sometimes captious observations of Mr. Bryant.

In this marsh Ulysses is said by *Homer* to have lain concealed; and *Virgil*, in imitation, has placed Sinon in the same spot

“Limosoque lacu per noctem obscurus in ulvâ

“Delitui.”

Æn. l. ii. v. 135.

In this account, which *Virgil* makes Sinon give of himself to deceive the Trojans, the existence of such a lake was absolutely necessary, otherwise he could not have been represented as deceiving the Trojans by the semblance of truth.

^k “An Essay on the original Genius and Writings of Homer, with a comparative View of the ancient and present State of the Troade, by the late Robert Wood, Esq.” 4to. 1775, p. 326 to 329.

an earthquake, upon which circumstance as presupposed another hypothesis is built. Of all the proofs adduced by M. Chevalier, the tumuli, so connected with the Rhætean and Sigeon promontories, and the outposts of the Grecian camp, are the most satisfactory. The site is likewise confirmed by four others, which, to whatever heroes they may be conjecturally attributed, with no additional weight to the argument, give a certain degree of internal evidence, and ascertain the scene of great military transactions, or vicinity to a large city. In those rude and primæval ages, heroes had no other monuments, nor could any more lasting have been devised.

“Ingens

“Aggeritur tumulo tellus.”

VIRG. ÆN. l. iii. v. 62, 63.

We found the bas relief, and the celebrated Sigeon inscription, written with the letters invented by Cadmus, and the lines written alternately backward and forward, a mode of the highest antiquity, and used likewise for the laws of Solon¹, according to Suidas. M. Choiseul's

¹ The Sigeon inscription, so often quoted to ascertain the ancient forms of Greek letters, is cut upon a block of marble, which was the pillar of an Hermean statue. It is supposed to be more than two thousand years old, for which, and a complete specimen of the mode of writing called *Βαστροφῆδον*, it is chiefly valuable, since all it acquaints us with is, that one Phanodicus, the son of Hermocrates of Proconnesus, to whom the statue was erected, had presented a bowl or strainer, with a stand, to the public hall of the city Sigæum. Those who are versed in the ancient rites of sacrifice, are not to be informed that the bowl and stand here intended composed, when placed together, a kind of tripod, used as a moveable altar, the legs of which were so contrived as to approach nearer, or to separate further from each other, for the more conveniently receiving vessels of different sizes. A perfect idea of their construction is given by a draught in Scacchi's *Myrothecium*, which shows their form to have been extremely elegant, and we know that they were often made of the most valuable materials. The bas relief is well described by Dr. Chandler. The Turks assign a singular reason for the curiosity travellers

attempt to remove it, sanctioned by firhmans, and the interest of Hafsàn Pashà, could not prevail against the ancient prejudices of the villagers. It is accurately described by Chishul, Shuckford, and Chandler, and is now placed at the door of a low hut, consecrated as a chapel. The letters are nearly worn out, having been so long used as a bench to sit on^m. Advancing some furlongs over the promontory, we saw the barrow (beshic tepèe) called the tomb of Antilochus by Strabo. On the other side of the village, under the brow of the hill, crowned by half a dozen windmillsⁿ, near the sea, are two smaller tumuli, generally supposed to be those, one of which is attributed by the ancient geographers to the illustrious friends Achilles and Patroclus, and the other to Peneleus the Boeotian^o. Since the opening and discoveries made in the former, by order of the French ambassador, M. le Comte de Choiseul Gouffier, in 1787, some der-

discover to examine all inscribed stones, but this in particular, "that it contains an exact account of the treasures secreted under the different barrows." The marble, as delineated and a fac simile of the letters given in *Chandler's Inscript. Antiq.* is eight feet seven inches by one foot six inches, and in *Knight's Analytical Essay on the Greek Alphabet*, pl. 2.

^m *Chandler's Travels*, c. xv.

ⁿ Windmills are of Oriental invention, where constant streams are universally deficient, and were introduced into Europe by the first croisaders.

^o Alexander performed a sacrifice with garlands and pouring of oil on the tomb of Achilles. Mr. Bryant objects, that the barrows of Achilles, Patroclus, and Antilochus, are falsely attributed, as they were all buried under one tomb. If the descriptions of *Strabo* or of his friend *Demetrius* are to be resorted to as the only standard by which vague conjecture is to be fixed, why is the decisive testimony of the existence of the tombs of Achilles and Ajax marking the opposite promontories treated with silence or contempt? Would the "religio loci" have influenced the Greeks to found cities contiguous to each of these tombs but in pursuance of an ancient superstition, that they were genuine?

"Fuit et Achillèon, oppidum juxta tumulum Achillis, conditum a Mytelenæis, & mox Atheniensibus, ubi classis ejus steterat." *Plin. Hist. Nat.* l. vi. c. 30.

vishes have built their convent against it, and placed a clay cabin on the top. They now use the barrow as a cemetery.

M. Chevalier has informed us, "that towards the centre of the monument two large stones were found, leaning at an angle one against the other, and forming a kind of tent, under which was presently discovered a small statue of Minerva seated in a chariot with four horses, and an urn of metal filled with ashes, charcoal, and human bones. This urn, now in the possession of le Comte Choiseul, is encircled in sculpture with a vine branch, from which are suspended bunches of grapes, done with exquisite art^p." Two pages of learned commentary succeed this assertion, which introduces a curious hypothesis respecting early Grecian sculpture.

From information gained from the only person present at the opening of the barrow, whose simple detail the favour of a friend enables me to subjoin^q, it is probable that nothing was found which

P P. 149.

^q EXTRACT OF A LETTER FROM THE DARDANELLES.

"I had a very interesting conversation with the son of the late French consul, Sig. Solomon Ghormezano, relative to the opening of the tomb of Achilles, near the Sigeon promontory. He said that he had been employed by Count Choiseul Gouffier to examine the tumulus and to search for remains, and that he worked at it by night, deceiving the aghà and people with the hopes of discovering a spring of water, so necessary to the inhabitants of Yeni-cheyr. Two months elapsed in this work, as no other person superintended. He frequently wished to decline it in despair, but was directed to persevere. At length he discovered the place where the reliques were deposited. He immediately collected the whole, and communicated his success to his employer, filling a large chest with what he had found. Mr. Choiseul enjoined him to bring them to him, and not to trust them out of his sight; but he repaid his trouble with thanks only. He was induced to reserve several small specimens, which he obligingly showed and explained to us, as Mr. Choiseul was no longer formidable.

could justify such an account. Extreme age, and the pressure of the ground, had crumbled into atoms of rust all the metallic substances. The urn, or vase, M. Fauval, an ingenious artist now residing at Athens, received from M. Choiseul in its decayed state, and made a

“ I subjoin a list of them.

“ 1. Pieces of burned bones. 2. Pieces of a metal vase. I inquired particularly concerning the vase, and in what state it was originally found. He replied, that it was broken, and had had a small ornament only, round the rim; but that enough remained to determine the shape, and that it was of considerable size. What I saw was so entirely destroyed by rust that no plausible conjecture could be formed from it. 3. Charcoal, made of vine branches. 4. A piece of mortar and stone, which appeared to have passed through fire. 5. A piece of metal of a triangular shape. 6. Pieces of very fine pottery, well painted, with wreaths of flowers of a dark olive colour. He observed that some of the pieces of pottery seemed to have composed large vases, beside which were several small cups, some of which were intire, and resembled Etruscan ware. It might have been a funeral ceremony to have emptied these to the memory of the deceased, and then to have placed them in the tomb.

“ He delivered likewise to Mr. Choiseul a fragment of brass about a foot and a half long, and in the middle, being the thickest part, about the circumference of a quart bottle, and weighing seven or eight pounds. It was, at first, called the hilt of a sword, but afterward Mr. Choiseul declared it to be the statue of a man, with a lion under each foot.

“ 7. A small piece of a transparent substance, belonging, as he said, to a kind of tube worked and closed at one end. It may not be easy to conjecture for what use this was intended. From his description of it, I collect, that it was about a foot long and two inches in diameter, ornamented with branches in chased or embossed work, and of so transparent a nature, that objects might be clearly seen through it. It had received but slight injury, having only a small fracture at the upper end.

“ He then acquainted us with the different strata of earth he had dug through in opening the tomb. On the outside was a kind of sea sand, the same as that near it; then yellowish soil, solid but light; coloured earths, black and yellow, each stratum being two feet deep, with large stones. On the foundation of the barrow apparently was a large slab, extending, as he supposed, over the whole, as wherever he dug he still found it. In the middle was a hole twelve feet square, around which was raised a wall three feet high, which was the sepulchre containing the reliques. By the weight of the earth all was pressed together, which accounts for the confused and broken state in which the things were discovered. On the outside of this stone was strewed a quantity of lime, and then of charcoal, supposed to be the ashes of the funeral pile.

model from it, which has been exhibited to several connoisseurs, as much to their surprise as satisfaction; and "the goddess with her chariot and four horses" seem to prove that the Troad continues to be the land of invention. If Pococke's opinion be just, that Beshic tepee, on the Sigeon ridge, on account of being more conspicuous at sea, was the true sepulchre of Achilles and Patroclus, and the two on the shore those of Antilochus and another hero, Chevalier's account is description instead of truth.

The rain becoming incessant, and the wind contrary, we were detained the whole day at Giawr-keuy, and at night were present at a Greek espousal, a ceremony which engaged our curiosity.

Having been invited to the house of the bridegroom at even, after a treat of coffee and sweetmeats, we accompanied him with several of his relatives and friends to claim his bride. We were preceded through the streets by two lyristes, who sung and played as loudly as possible, with long-holding notes. Being arrived, after introduction and repeated ceremonies, we were soon admitted to the spousal chamber, where the bride sat to receive compliments and presents. It was a small room, crowded with girls of her kindred, and every unmarried female in the village, as guests, from each of whom she had received some donation. The display of her wealth was made with no small ostentation; large presses and drawers were opened to exhibit her apparel and the furniture of her bed-chamber;

"When the barrows were closed up, Count Choiseul placed a sheet of lead on the bottom inscribed 'Ouvrage fait par le Compte de Choiseul Gouffier l'an 1787'!!! Mr. Chevalier's ignorance of modern Greek led him into a curious mistake. The two contiguous barrows are called 'dthèo tepè,' the two tombs. Mr. Chevalier hearing this name from the villagers, immediately conjectures away with his 'Διὸς τεπέε,' and puzzles himself with mythology.

"October, 1795."

and upon lines strained across the room near the ceiling were hung many embroidered kerchiefs and shawls, with which she was in future to be decorated. She sat motionless, a little elevated above the company, with a pretty face completely rouged, and a veil of red silk over her hair, which was plaited and strung with sequins, the long-hoarded wealth of the family. Previous to the close of this ceremony the female attendants joined in an hymeneal chaunt, which was not inelegant, whilst we placed our present in one hand of the bride, who appeared unconscious of what was passing, and in the other was a paste of the powder of dried leaves mixed with water, which is called kinàh, or hènna^r, universally used by the women. The matrons were busied in tying up one of our fingers with some of this preparation, which being left for the night, tinges the nail of a rose colour, and for several months is retained as a lucky omen. Certain of these customs have been transmitted from the ancient Grecians, particularly the flamen, or red veil. We afterward sat down to a moderate collation of fruit and pilàv, of which the men and married women partook. This was the espousal only, as the marriage was intended to be solemnised on the following Sunday.

There is little peculiarity in the dress or domestic habits of the village Greeks on the continent of Anatolia. In the islands great variety is found, as the inhabitants of each are inspired with a love of their native soil so irradically congenial with their dearest opinions, that they imagine the horizon which bounds the view of the neighbouring islands and the sea as composing all that is admirable in the world. They do not yield even to the Swifs in their attachment to

^r The plant from which this preparation is made grows in India and Egypt, and is called by *Linnaeus* (*Syst. Nat.* p. 498) "*laufonia ramis inermibus.*" The custom is so ancient that the nails of the mummies are dyed. The Arabs call it "chenna," but the Turkish and Greek women borrow it immediately from the Persians.

their country, and the delight with which, when absent, they protract any conversation relative to it. Their peculiar customs, infinitely various as they are, in what relates to dress, are scrupulously retained by the social islanders, whilst the continental Greeks are but in a small degree discriminated from each other.

The men are usually seen with large blue trowsers, naked legs, and red slippers, a red sash, sometimes of silk, girding their waist, and a jacket of cloth made in the Venetian fashion, with seams of guimp. Whiskers are universally worn; beards only by priests and those who as religionists have visited the holy sepulchre at Jerusalem, who are styled "hadji," as those, by the Turks, who have made a pilgrimage to Mecca. The elder men shave the head, as the Turks, covering it with a "fez," or cloth skull-cap, and a blue turban, for the white muslin is prohibited to any but a muselman. The younger have their hair full, and turned under a bonnet of scarlet cloth, which hangs down on one side. The girls have red slippers, and when they walk out, high pattens of wood, white cotton trowsers, clasping the ankle, and over them a slight silk petticoat. A close jacket, sloped off behind, fits the shape exactly, whilst the breasts and arms are covered with fine gauze. The sleeves fall from the elbows, and are full and open. By a zone of worked muslin or coloured silk, tied in a graceful bow, the waist is encircled, which is more generally fastened by two circular clasps of silver gilt, scarcely smaller than a tea saucer. The hair in ringlets shades the forehead and face, and is collected behind in many small braids, sometimes interlaced with gold or silver coin, or with natural flowers, disposed in garlands or singly, with much taste.

Of their domestic habits, when married, little can be said in praise. The men are employed as mariners and fishermen, or in cultivation of their vineyards and arable fields. Flocks and herds are

rarely possessed by them, and would be an ostensible wealth which they dare not exhibit to the Turks of their own rank in life. Their agricultural implements are most awkwardly contrived, and their ploughs and waggons are drawn by a very disproportionate number of buffaloes or oxen. Near Constantinople, it is amusing to see twelve or fourteen yoked to a single plough, and driven by four men, and we are tempted to think that the arts of husbandry are unknown. In the Troad, the carts for common purposes, without indulging a forced analogy to the ancient inventions, are of a shape very similar to the war chariots described on bas reliefs. They are made of wicker, round in front, upon an axle with low wheels, of one entire piece, and a straight pole with a yoke for two oxen abreast. It is impossible to see them without recurring to heroic times, in such a spot, though now so humble an imitation, and so degradingly employed.

Industry or good housewifery are qualifications to which the Greek women are strangers, and for want of which they are stigmatised by the Turks by many opprobrious names. To bedeck themselves in their hereditary finery, which is transmitted through several generations, on festival days, is their pride and their delight, whilst their cottages are dirty and neglected.

A politician will readily attribute these defects, as well as others of a moral kind, to the relentless tyranny to which they are inured, rather than to the genius of the Greek nation, were it free and uncontrolled. For by those, at least, who visit them under the influence of a classical partiality, it will be thought that no people on earth are more liberally endowed by nature.

The cities of the Troad are enumerated both by Strabo, from the communication of Demetrius, the grammarian of Scepsis, and in a

still more summary manner by the elder Pliny^s. Of these the most remarkable were Aſtyeia, and Palæ-Scepsis for a gold and silver mine, and Chryſſa for the temple of Apollo Smintheus^t, and his statue,

^s The lesser, or Hellespentic Phrygia, from the river Œſepus to the promontory of Lectum, is two hundred miles long, irregularly compressed between the three seas and the lofty ridges of mount Ida. It was planted by a colony of Greeks, two hundred years before the Trojan war. The extent, however, has been variously stated. *Homer* describes it from the river Œſepus, opposite Cyzicus, in the Propontis, and beyond the Granicus; *Eudoxus* from the cities of Artaces and Priapus; *Damastes* from Parium, at the mouth of the Hellespont; but all agree about Lectum (or Cape Baba) as the farthest boundary.

Ex Itinerario Antonini, lxxvi.

A Callipoli trajectum Lampſacum uſque ſtadia lx.

	Mill. paſſ.		Mill. paſſ.
Inde Abydum.....	24	Inde Antandrum.....	35
Dardanum	8	Adramyttium.....	31
Ilium	12	Pergamum	53
Alexand. Troad	16		

CITIES OF THE TROAD.

From *Strabo*, l. xiii.

1 Parium	8 Dardanus	15 Nauſtathmus
2 Pityeia	9 Ophryſium	16 Palæ-Scepsis
3 Lampſacus	10 Rhæteum	17 Lariffa
4 Pæſus	11 Sigæum	18 Chryſſa
5 Abydos	12 Achæum	19 Hemaxitus
6 Aſtyeia	13 Thymbrias	20 Scepsis.
7 Ilium	14 Erineus	

From *Pliny*, l. vi. c. 30.

1 Gargara	5 Polymedia	8 Ariſſe
2 Antandios	6 Adramyttium	9 Achillæon
3 Afſos	7 Scamandria	10 Alexandria Troas.
Palamedium		

“ ——— Σμινθεο.”

Hom. Il. i.

which was the work of the celebrated Scopas of Paros, already mentioned.

Scepsis^u, merely as the residence of Demetrius, the friend of Strabo, deserves notice, being a seat of learning, as the libraries of Aristotle and Theophrastus were deposited there^x. The authority of Demetrius^y, in respect to accuracy, is by some suspected, as he quotes Homer largely, without consulting his geography.

The emperor Constantine, before he had fixed on Byzantium as the site of his new city, had marked out the boundaries in the plain between modern Ilium and Troy, and had proceeded so far, when

The name of Smintheus was given to Apollo for a singular service, no less than clearing a country of mice!

^u Alexander forced the inhabitants of Scepsis to people his new city of Alexandria; but they were permitted to return by Lyfimachus.

^x The libraries of Aristotle and Theophrastus were given to Neleus, who brought them to Scepsis, and bequeathed them to his descendants; but as literature was not their pursuit, the MSS. were neglected. Attalus Eumenes, when forming his collection at Pergamus, heard of these books, and demanded them; but the possessors being unwilling to part with them, and hiding them underground, they were much injured. One of the proprietors afterward sold these books, in a mutilated state, to Apellicon of Teios, who procuring their transcription, and the deficiencies having been supplied with many erroneous interpolations, they were held in the highest esteem by the peripatetic philosophers, who had no other books. After the death of Apellicon, Sylla, having taken Athens, removed them to Rome, where, and at Alexandria, they were inaccurately copied for sale. *Strabo*, l. xviii. p. 609.

^y Demetrius was at least laborious; for he is said to have written thirty books on sixty lines of "Homer's Catalogue of the Trojan Allies." Mr. *Bryant*, in his *Observations on M. Chevalier*, 4to. 1795, p. 25, 26, vindicates Demetrius from the imputation of inaccuracy, whom he represents as equal to the charge given him by his friend Strabo, of compiling the geography of the Troad.

he changed his intention, that several towers and walls were visible from the sea, if credit be due to the Byzantine historian.

At the precise period of the Roman empire, when all the cities of the Troad were flourishing, or at least in some degree inhabited, no region of the whole empire, of equal extent, could boast so many cities, or so great a degree of population and splendour.

SECTION XXIII.

ISLAND OF TENEDOS—CITY OF ÆOLICA—TEMPLE OF APOLLO SMINTHEUS—MODERN TOWN AND CASTLE—HISTORY—VOYAGE TO CONSTANTINOPLE—BECALMED IN THE HELLESPONT—PROSPECTS—HEXAMILIA—GALIPOLI—BERGAS—LAMPSACO—ISLAND OF MARMORA—ANCIENT PROCONNESUS—ANECDOTE OF TURKISH PROSELYTES—RODOSTO—HERACLEA—ESKIERACKLEI—SELIBRIA—BUYUCK AND KOUCHOUK CHECK-MEGEH—CONSTANTINOPLE.

FROM Koum-kaleh, after a delightful passage of four hours, we landed at the port of Tenedos, which is small and incommodious. The castle, of a construction not ancient, is triangular, with bastions, and a confined area. The guns placed there by the Venetians still remain. Nothing can exceed the supineness of the Turks, in profound peace, as to the management of their garrisons: it not uncommonly happens, that fortresses of importance are intrusted to one old janissary, who performs at the same time the double function of governor and porter.

The town, anciently Æolica^a, has a favourable elevation at the

^a “Tenedos habet urbem Æolicam, et portus duos & Sminthæi templum Apollinis.” *Eustath. in Dionys. periegesin.* The more ancient names were Calydrie and Leucophrys.

Strabo, l. xiii. p. 604. *Cellarius*, v. ii. p. 8.

base of a double promontory. With considerable population, it is meanly built. Antiquities have long ago disappeared, excepting one very large sarcophagus of coarse granite, with an inscription^c.

We ascended the promontory, from whence is clearly seen the whole surface of the island, which is wavy, and thickly inclosed with vineyards, producing red wine much like Burgundy, and in favourable seasons amounting to thirty thousand measures, each of five gallons. In a picturesque view, the custom of training the vines on the ground, forms a very inferior effect to that of the festoons of the olives and vines when planted together, as in Tuscany. The circumference of Tenedos is from twenty to thirty miles, and the diameter not more than seven; inhabited, with small exceptions, by Greeks. Certain fragments in the esplanade of the town afford a kind of proof that it was originally decorated by a temple of Apollo Smintheus^d.

The former city owed its origin, according to tradition, to

“Est in conspectu Tenedos notissima famâ

“Infula, dives opum, Priami dum regna manebant;

“Nunc tantum sinus, et statio malefida carinis.”

Æneid, ii. v. 21.

Virgil adopts a bold invention, making two prodigious serpents cross the sea from Tenedos to destroy Laocoon and his sons. He probably was indebted to the celebrated groupe now preserved in the Vatican, or to that described by *Pliny*, for the animated imagery he displays on the horrible subject.

^c “ΑΤΤΙΚΩ ΚΑΙ ΚΛΑΤΔΙΑ ΣΕΚΟΥΝΔΑ, ΕΑΝ ΔΕ ΤΙC ΕΤΕΡΟΝ ΝΕΚΡΟΝ ΒΑΑΗ Η ΟΥΤΙΑ, ΑΠΟΛΕΞΗ ΔΟΣΙΗ ΣΤΟΝ ΦΙΣΚΟΝ.” χ β φ. *Chandler's Insc. Antiq.* p. i. iv.

^d “Τενεδοιο τε ιφι ανασσεις

“Σμινθεο!”

Iliad, i. v. 38, 39

Temna, or Tinnes, the son of Cygnus, as their coins express^e. The Grecian fleet after the destruction of Troy anchored at Tenedos^f, which was long tributary to the Athenian state. At the fall of the lower Greek empire the Turks became masters of it. In 1656, Tenedos and Lemnos yielded to the Venetians; and in the next year, after four days resistance, the Turks landed five thousand men, and the place, no longer tenable, was surrendered to them^g.

In my second visit to Tenedos, where I was detained some days by continual storms, I had many conversations with the principal papas, or Greek priest, relative to the discovery of coins. He had a few of silver, in high preservation, stamped at Tenedos; and informed me, that at the neighbouring island of Thasos great quantities were now found. Although the legend of his coins was particularly perfect, he could not decypher it; nor had he heard of Troy, or of Homer.

In early times, Tenedos was celebrated for female beauty beyond other islands^h.

The sea view from the highest point of the promontory is particularly interesting. To the west, Lemnos, and its exhausted volcano, an immense cone, penetrating the horizon. On the north-west are the islands of Imbros and Samothrace, with more lofty summits towering behind, the entrance of the Hellespont, and, farther round, the Sigeon promontory, and the whole forest in which Alexandria Troas is situated, with a long range of Ida. Mount Athos is to be

^e Pausanias, l. x. ^f Homer. *Odyss.* l. iii. 159. Thucydides, l. viii. p. 532.

^g Ricaut contin. Knowles, p. 90.

^h "In Tenedo, omnium fœminarum pulcherrimæ nascuntur, inquit Nymphodorus." Musonius de luxu Græc.

seen only at sun-set under a western sky. The harbour is protected by an old mole, scarcely visible above the water; and on the other side is a beacon. Round the coasts are many small coves for shipping.

I had here to regret (November 18, 1794) my separation from the gentlemen I had hitherto accompanied, who were bound for Lemnos, Greece, and a more enlarged tour. It would be fortunate for many of our young men of fortune if they travelled with their spirit of inquiry and accommodation to circumstances supported by as much classical erudition, and as unabating perseverance.

Having agreed with the captain of a Venetian ship, bound for Constantinople, I embarked; and soon reaching a station opposite cape Berbier (Dardanus), we were becalmed, or detained by a north wind, for eight days.

The navigation of these straits is extremely precarious during the etesian or anniversary winds; and it is a chance whether a vessel shall fail to or from Smyrna in three days, or three months.

With so much leisure for contemplation, and fixed to a spot which is so frequently recorded as the preliminary scene of the most renowned achievements, and those decisive of the fate of empires, the delay seemed less tediousⁱ.

The extent of the Hellespont, as calculated by that of the Chersonesus, from the head of the gulf of Saros to its extremity, is from

ⁱ *Thucyd.* l. viii. p. 588. *Lucan. Pharsal. de Xerxis ponte*, l. ii. v. 672. *D'Anville en Mem. Acad. Inscript.* t. xxviii. p. 318 to 343, with a map. *Voyage d'Anacharsis*, t. ii. p. 49.

forty to fifty miles. Both the passage of Xerxes, by means of a bridge of boats, and his disgraceful return, are events described in history, and alluded to by poets.

“Xerxis et imperio bina coisse vada.”

PROPERT. l. ii. el. i.

“Xerxes, the liberty of Greece to yoke,
“From Susa, his Memnonian palace high,
“Came to the sea, and over Hellespont
“Bridging his way.”

PAR. LOST, b. x. l. 310.

He is said to have arrogantly called it a salt river. Other memorable circumstances, are the transportation of the Saracens under Moslemah, when they first entered Europe, in order to besiege Constantinople in 718, and all the intervening cities yielded to their arms^k. The victory obtained by the Venetians over Mahomet IV. in 1656 was an humiliation which the Turks had then rarely experienced^l.

Mr. Gilpin's conjecture^m, that the shores of the Hellespont present a succession of most beautiful landscapes, is strictly just, and the

^k Gibbon's *Rom. Hist.* vol. x. p. 10.

^l “Fece gemere sotto il ponte il mare.”

Petrarch.

The Venetian fleet was stationed in the Dardanelles from the 25th to 26th of June, 1656, opposite cape Berbier, which locks in one of the bays between the lower castles and the mouth of the Dardanelles. An engagement took place, in which the prior of Rochelle and admiral Moncenigo obtained a signal victory. The Turkish fleet consisted of forty-eight galleys, twenty-eight ships, and seven galleasses, of all which eighteen only escaped. Five thousand Christian slaves were set at liberty. *Rycaut contin. Knowles*, p. 88.

^m *Forest Scenery*, v. i. p. 292.

evening view of the two opposite castles was eminently so from the place where the ship was anchored. The air was mild, as in spring, and the foliage just beginning to wear its autumnal hue. About a league above the castles the channel is so much incurvated, and the continuation so concealed, that it exhibits the grandest lake scenery, with towns and villages, with their minarehs, vineyards, and flocks of goats on the mountain sides, as picturesque features. In the centre is a fine bay, and a large round promontory seems to inclose the water; so that the approach to the sea of Marmora is entirely hid. At this point, Homer's epithet of "the broad Hellespont," especially if it be qualified as a comparative expression, will not be considered merely as a poetic licence. Within sight were several light barks of the country, called, from the fantastic position of their sails, *kirlangitshes* (swallows), and those of the Greek isles, equally singular in construction, and without doubt on the model of the ancients, enlivening one of the most enchanting views that can be imagined.

Upon the European shore is a large convent of dervishes, of the order of *Teshli*, in the midst of a fine cypress grove. The surface of the sea was placid; and a troop of camels, with the varying sound of their bells and the drowsy songs of their leaders, on the brink of the shore, gave an interest to the whole.

As the wind favoured us we advanced in our voyage, when the Asiatic side gains the preference for cultivation, as well as variety of foliage, and boldness of outline, some of the lower acclivities of *Ida* extending as far as the sea. The villages are beautiful, from their situations; those of *Maïta*, where the Saracens first effected their landing, and *Galata*, are succeeded by the large town of *Galipoli*, which covers a long knoll to its extremity, above a lofty cliff. Between these were the city of *Lyfimachia*, destroyed by an earth-

quake" soon after its foundation, and the celebrated Hexamilia^o, the barrier wall of six miles across the Chersonesus, "so often raised, and so often subverted," and at length taken by Mahommèd II. when the Greeks were driven within the confines of their imperial city. On the shore of Asia are Bergas and Lampfacus, anciently Percotè and Lampfacus, the latter remarkable in history for its temple of Venus Meretrix, and the obscenities practised by its inhabitants under the sanction of public worship. Chardak, the ancient Parium, succeeds: all these towns are embosomed in low wood, or surrounded with luxuriant inclosures.

Lampfacus^p was, in remote times, a considerable city; even under the Romans it had temples and other splendid appendages. It is now a village only, abundantly productive of wine, almost equal in flavour to that of Oporto long matured in English cellars, and for which it still deserves to be sacred to Bacchus.

We then approached the sea of Marmora, from the view of

ⁿ *Justin.* l. xvii. c. i.

^o "The length of the Hexamilia from sea to sea is 3800 orgyia, about five miles." *Gibbon's Rom. Hist.* v. xii. p. 96, 247.

^p A statue and temple at Lampfacus were dedicated to the empress Julia Augusta. *Wheler*, b. i. p. 76.—*Mottraye* saw no remains of consequence.

Anaximenes was the name both of an orator and historian, natives of Lampfacus. The former wrote "Ελληνικά," and "Αλεξανδρε παραξεις;" the other "Βασιλεων μεταλλογαι." *Diog. Laert.* p. 90.

Charon of Lampfacus, an eminent historian, who flourished 479 years before Christ, wrote much concerning Persia and Greece, but particularly of his own city.

A complete series of Lampfacene coins, in gold, silver, and brass, with heads of different deities, chiefly Neptune, and Bacchus, their tutelar, inscribed "ΛΑΜΣΑΚΗΝΩΝ." *V.* iv. p. 68, *Coll. Ainsliean.*

which the contiguous coasts are no where excluded. Those which almost entirely occupy the island of Marmora are most conspicuous in the centre.

The European coast is now a dreary plain, marked by several very large tumuli, which may have served both as sepulchral monuments, and for displaying the banner of Mohammèd; or, as some have conjectured, are of the most distant ages, and contemporary with, if not anterior to, those in the Troad. The opposite shores are woody and diversified.

After a storm we were detained within a league of the island of Marmora, known by the ancients as Proconnesus^a. At a small distance nothing appears but a mass of tremendous rock with craggy and ferrated summits. Close to the strand are two villages, Palatra and Camiato, with sufficient verdure about them to form a picturesque contrast. On the other side was Proconnesus, now the village of Marmora, with a good port (immediately opposite Cyzicus, the metropolis of the Hellepontic cities), which is noticed in the Grecian history, and was the birth-place of some literary characters^r. Klaffakì, a village near it, is inhabited by Greeks, where, a few years ago, in order to avoid the capitation tax, they became profelytes to islamism. But the Porte, unwilling to encourage them at the expence of their revenue, and fearing the prevalence of example, imposed on them a double tax in future. They had gained a

^a *Strabo*, l. xiii. p. 589.

^r Aristæas Proconnesius, a poet, composed "*Τα ἀριθμοσπεία ἐπη.*" *Longinus* and *Pausanias*, l. ix. c. 4. *Suidas*.

Bion transcribed the works of Cadmus of Miletus, one of the most ancient historians, and reduced them into short chapters.

sufficient knowledge of the modern Greeks to induce them to make that decision. Those employed in the marble quarries have certain immunities, or exemptions, upon the same principle as the cultivators of mastic in the island of Chios.

In the centre of the gulf of Rodosto, or, in Turkish, Tekir dagh (the imperial hill), is a city of the same name, anciently Bisanthè, or Rhædestum, and advancing, the modern town of Herackli^s.

A mile or two distant, more inland, are the strong vestiges of Perinthus, or Heraclea, now called Eski Herackli, the inveterate and successful rival of Byzantium^t.

It bore the name of the founders, Hercules, or Perinthus, as both are recorded; was colonized by the Samians, and besieged by Philip, without success, 341 years before Christ. When Byzantium was raised by the emperor Severus, it gained especial distinctions. John, king of Bulgaria, after his defeat of the emperor Baldwyn, in 1206, ravaged it on all sides; and in the same century we find it given as an establishment to the Genoese, by Michael Paleologus^u. Perhaps the Genoese should be considered as the

^s Cellarius, v. i. p. 849, 850.

^t Plutarch.

Gillies's *Hist. of Greece*, v. iv. p. 178.

— Quæ magna Perinthus
Ante fuit, priscum mutavit Heraclea nomen.

^u Knowles, v. i. p. 60. Gibbon's *Rom. Hist.* v. ix. p. 325.

Abbate Sestini (*Coll. Ainsleian*, v. iv. p. 93) notices a brass coin of Heraclea with the head of a young Hercules with the Nemæan spoils—HPAKAEΩTΩN. ΘΡ. Upon many brass coins of Nerva and Domitian it is called ΠΕΡΙΝΘΙΩΝ.

founders of the new town, a situation which, as a maritime people, they would prefer.

We soon came in sight of Selivrèa^x, an ancient city, but most known in the decline of the lower Greek empire. It is a metropolitical see, and the ruins of a vast cathedral are still to be discovered. John Cantacuzene built here a magnificent palace, and made it his residence. The city walls, and those of the palace, exhibit a very interesting ruin, crowning a rock above the sea.

The region of Selibria was held by Demetrius Paleologus, and taken by Mahomet II. in 1453. The great wall, extending from Selivrèa to Burgàz, of which certain vestiges may be traced, was built by Eterius, the privy counsellor and favourite architect of the emperor Anastasius. To such a protection did his expiring empire owe a protracted existence.

Buyuk, and Kouchouk Checkmegèh^y, are large villages, each at the termination of an extensive and beautiful lake, formed by inlets of the sea, and communicating with it. Bridges and a causeway

The emperor Aurelian was killed by the conspirators on his march from Byzantium to Heraclea. *Gibbon's Rom. Hist.* v. ii. p. 55. *Eutropius*, l. ix. c. 9

Grelot (p. 64) speaks of the amphitheatre, many inscribed pedestals, and ruins of a magnificent church, as remaining at the time of his journey.

^x *Nicephoras Gregoras*, v. ii. *Cantemir*, v. ii. p. 106.

“Orchan’s camp was at Selibria when he was married to the daughter of John Cantacuzene.” *Gibbon's Rom. Hist.* v. xi. p. 441.

^y “Great and little drawbridge.” *Cantemir*, b. iii. p. 220.

were erected by Selim II. in 1568, on the high road from Edrinè, or Adrianople, to the capital^z.

Passing the point of St. Stephano, in the Greek age a monastery according to their institution containing some hundred monks, and where the fleet of the French and Venetian croifaders anchored in the reign of Alexius, we soon hailed the seven towers, and the city of Constantinople, to the left. As we approached it laterally, the grand effect which is so much admired from other points was necessarily lost, in a great degree.

^z *Gibbon's Rom. Hist.* v. vi. p. 146.

SECTION XXIV.

VIEW OF THE GREEK CHURCH — DOCTRINES — CEREMONIES —
 LITURGIES AND OFFICES — CHURCHES, PICTURES, AND VEST-
 MENTS OF THE CLERGY — DISCIPLINE — ECCLESIASTICAL AND
 MONASTIC INSTITUTIONS — PATRIARCHAL SYNOD — FUNERAL OF
 A GREEK PRIEST — ANECDOTE — REVENUES OF THE CHURCH —
 PILGRIMAGES — RUSSIAN CHURCH.

THE separation of the eastern churches from that of Rome, and the animosities which subsisted between them for many ages, are not to be ascribed to their early difference in opinion concerning the observation of certain festivals, nor even to the more important subjects of dispute which gave rise to the Arian heresy. They are rather to be referred to that period when Constantine removed the seat of empire from Rome to Byzantium, and, by augmenting the dignity of the latter see, rendered it formidable to the authority of the Roman pontiff. In the second general council, the bishop of Constantinople was allowed to sit next to the successor of St. Peter; and by the twenty-eighth canon of the synod of Chalcedon, he was permitted to enjoy an equal rank. No small resistance was made to these encroachments, but the emperors of the east were strenuous to assert the privileges of the new city, and by the preponderance of their authority confirmed all its pretensions. The flame of resentment, though stifled for a time, broke out with increased fury in the eighth century. A new cause of offence was given by Leo, the Isaurian, in his zeal against images, of which the Roman pontiff did not fail to take advantage. On this occasion, however, Gregory carried his persecution

of the Iconoclasts too far; for the emperor, as well to restrain his power as to punish his arrogance, seized his possessions in Calabria, Sicily, Illyricum, and Greece, and transferred them to the jurisdiction of the bishop of Constantinople. From that period we may consider this unfortunate schism as fixed and incurable; for notwithstanding the church of Rome was afterwards accused of various errors and irregularities, both by Photius and Michael Cerularius, it is certain that these were not the principal cause of dissension. Hence the two attempts made by Michael Paleologus to allay the fervour of contention were vain, and that the union proposed by the council of Florence was of short duration. The mutual sacrifices required were unpalatable both to the Roman and the Constantinopolitan prelate, so that each remains to this day the centre of a different system.

Considering the state of the Greek clergy, and the want of curiosity which seems to have prevailed in most parts of Europe respecting that church, a genuine account of its doctrines and articles of faith will scarcely be expected. In consequence, however, of a controversy between Messrs. de Port Royal and John Claude, the celebrated protestant minister of Charenton, the religious tenets of the Greeks were scrupulously examined, by which we are enabled to assert that the doctrines of the Greek church differ but very little from those of Rome, at least that they are much more reconcileable to the faith of the latter than that of the Lutheran or reformed churches. That discussion will authorise the assertion, rather than the numerous certificates, which were easily obtained, by each party, in favour of their own cause, from ecclesiastics scarcely less corrupt than indigent and unenlightened.

The doctrine of the trinity and the articles of the Nicene and Athanasian creeds are received by the Greeks, in common with other christians. In one particular, indeed, they differ; they believe that

the Holy Spirit proceeds from the Father only, and not from the Father and the Son; and in defence of this opinion they appeal to the ecclesiastical history, the acts of councils, the writings of the fathers, ancient manuscripts, and especially to a copy of the creed of Constantinople, engraven on two tables of silver, and hung up in the church of St. Peter at Rome by order of Leo III.

In the number of its sacraments, the invocation of saints, the belief of the real presence, the practice of auricular confession, and in admitting masses and services for the dead (if not in acknowledging a species of purgatory), the Greek church is perfectly consonant to that of Rome. It is asserted that the doctrine of supererogation and its consequent indulgences and dispensations are not adopted by the Greeks. But notwithstanding this and other less important peculiarities, it is evident from the most authentic documents^a, that the creeds of Rome and Constantinople are not materially different. In vain are we reminded of the congregation de Propagandâ, or told that many of the Greeks have studied in Italian seminaries, and of course little credit should be given to these, being such as were called Latinophrones, or persons attached to the church of Rome. The fact is, that of those who were not educated in Italy, few are able to give any rational account of their faith. If we distrust such men as Bessarion, Mogilas, Leo Allatius, &c. we ought not to be less suspicious of those ignorant kaloyeri and priests who were never absent from their own country.

By the preaching and apostolical labours of jesuit missionaries many Greeks, speaking collectively of all in the Ottoman empire,

^a See the "Confession of the Catholic and Apostolic Faith of the Greeks and Russians, drawn up by Peter Mogilas, Metropolitan of Kioff, and confirmed by the four Oriental Patriarchs, as well as several other Bishops and Divines, in 1643."

have been converted to the church of Rome. But these profelytes were originally made by the Genoese or Venetians, to whom the Morea and the islands of the Archipelago were subject, and have continued from hereditary opinion.

It seems to be the general notion of writers on this subject, that no subject, excepting the dread of excommunication, operates more powerfully in restraining the Greeks within the pale of their own church, and preventing their apostacy to the religion of the Romanists or Turks, than a rigorous observation of rites and ceremonies. By their ecclesiastical ordinances they are required to attend the service of the church on the Lord's day, and on all fasts and festivals, not only such as are usual, but such as are particularly appointed. The festivals of the Greek church are scarcely less numerous than those of the Latin. They annually observe four principal fasts, viz. for forty days previous to Christmas; for the same space of time before Easter; from the week after Pentecost to the feast of Sts. Peter and Paul (June 29th); and from the first to the fifteenth of August, this last being the day of Koimesis, or Assumption of the blessed Virgin^b.

To give a minute detail of the rites and ceremonies of the Greek church would be a work of no small labour and extent. The reader whose curiosity is interested in such a research may consult any of the liturgical authors mentioned by Fabricius, or our own countrymen (perhaps not less satisfactory than the best of them), Covell and

^b During fasts, the Greeks abstain entirely from meat, and subsist chiefly on fish, caviare, a preparation of the ovaria of sturgeon, made in the Crimea, botargo, a superior sort of it, and pickled olives. Land tortoises, which abound on the European side of Constantinople, are likewise eaten without scruple, for they assert that their blood is cold, and that they may be considered as partaking of the nature of fish.

King. Some remarkable peculiarities of their ritual claim our present attention.

They administer the sacrament of the Lord's supper to infants newly born; and in the place of confirmation they substitute the chrism, or sacred unction, being a part or appendage of the baptismal ceremony. Marriage is by them called the matrimonial coronation, from the crowns or garlands with which the parties are decorated, and which they solemnly dissolve on the eighth day following.

The sacrament of the holy oil, or euchelaïon, is not confined, as the extreme unction in the Romish church, to the sick and dying, but is given to devout persons upon the slightest malady, if required. The lavipedium observed on Holy Thursday, in imitation of our Saviour's humility, differs little from that ceremony as performed by the pope. On this occasion Jesus Christ is personified by the patriarch, and the twelve apostles by as many kaloyeri, when a ludicrous contest arises who shall be the representative of Judas, for the name attaches for life.

Dr. King judiciously remarks, that by liturgy, the office of the eucharist only was described, nor has it at present a different meaning in the Greek church, the four liturgies of which are those of St. James, St. Basil, St. Chrysostom, and those of the pre-sanctified mysteries.

The first of these is asserted to be spurious by Smith, and there-

* *Rycaut (Greek Church)* mentions that it is used once in the year only, on the feast of St. James (23d October), and that it is laid aside at other times, chiefly on account of its tedious prolixity.

fore obsolete^d. The liturgies of St. Basil and St. Chrysostom are essentially the same; but the former being the longer, is used only on certain days, while the latter is considered as the ordinary communion service. That of the pre-sanctified^e is appropriated for Wednesdays and Fridays in Lent, or the great fast. By some it is ascribed to Gregory Dialogus, who lived in the sixth century; but Smith attributes it to Germanus, patriarch of Constantinople, two centuries later.

The service of the Greek church, like that of Rome at present, and that of all other churches before the reformation, is principally choral^f. Their canons and antiphonies are hymns or portions of scripture set to music, first recited by the minister and then chanted by the choir, but without musical instruments, which are not admitted in accompaniment. The *ectinèa* corresponds with our litany, but is never so called by the Greeks. They have several in every service. In consequence of a great variety of these and other forms, their books of offices are numerous and bulky.

The *Ménæon* contains the hymns and services for every festival, as it occurs in the calendar, and is divided into twelve volumes folio, each volume comprising the service of a month. The *Octoechos*, is so called from eight tones or voices, which are fixed to particular hymns, and which serve as a rule for singing the rest. It is divided into two volumes folio.

^d Dr. King has given a translation of it, *Account of the Greek Church*.

^e The name of pre-sanctified is given, because this sacrament can be celebrated only at vespers, and by elements consecrated on the preceding Sunday.

^f Of which are the trifagion, troparia, contakia, stichœ, stichera, prokimena, eisodœ, &c.

The Synnaxar, or biographical history of the saints, comprehends four volumes folio, of which an appropriate portion is read on every saint's day. To these must be added the psalter and hours, the common service, the four gospels, the two triodes, the book of prayer, the ritual, and (which is very necessary in such a complex mass of liturgical forms) the regulation, wherein are contained directions how they are to be used.

Of the Menologion it is sufficient to remark that it nearly resembles idolatry; they admit pictures into their churches, not merely as ornamental, but as indispensable in the ceremonials of their religion. They are usually attached to the screen which secretes the chancel, and from thence receives the name of iconostas. In the arguments advanced by Greek theologists in defence of this preference of painting to sculpture, there appears to be little solidity. They consider themselves as secure under the authority of St. John Damascenus.

The plates in Dr. King's work will afford a more exact idea of the sacerdotal habits than any verbal description; nor are they less various, splendid, and costly, than those of the Romish church. The bishops and archimandrites wear mitres and other episcopal decorations during the performance of divine service. The epitachelion corresponds in some measure to the scarf worn by our clergy, as the phelonion does to the gown or surplice, excepting that the latter is made of rich silk or velvet embroidered with gold or silver. In the emblematical and mystical properties attributed to clerical vestments, the Greek church rivals the barbarism of the monkish ages.

In regard to discipline and government, the resemblance of the Greek to other episcopalian churches, and particularly to that of Rome, may be easily conjectured. The same division of the clergy into regular and secular, the same spiritual jurisdiction of bishops and

their officials, the same distinction of ranks and offices, is observable in both. Some points there are in which the discipline of the Greeks (who esteem their own church the most ancient and orthodox) is particularly deserving of notice. All orders of the Greek clergy inferior to bishops are permitted to marry. The married papas or priests wear a fillet of white muslin round their bonnet of black felt, and long beards universally, and are never promoted to a higher dignity than that of proto papas of the church in which they serve^g. Celibacy and the assumption of monastic habits are indispensibly requisite in those who are candidates for the mitre.

In the Greek church, the regular clergy are generally men of a certain education, whereas the seculars are of the meaner sort, and illiterate in the extreme. In that of Rome the reverse will be found.

The monks or caloyeri follow only the rule of St. Basil; their residence is on mount Athos, in Chios, and the Princes' islands. Few convents of females are now existing; but in both sexes the degrees of ascetic proficiency is marked by peculiar habits. Their seminaries of education are established at mount Athos and at the monastery of the Apocalypse in the island of Pathmos; but I am credibly informed

^g The obsequies of the bishops are performed with various ceremonies, one of which is the exposing the corpse several nights in a church dressed completely in pontificalibus. In Pera when a papas dies, if his wife vow a perpetual widowhood, he is, by way of particular compliment, borne sitting upright to his grave. One who had married a most beautiful woman, and enjoyed a singular degree of conjugal happiness, dropped down in a fit of apoplexy, and was hurried to his grave in a few hours after. Previous to this ceremony, his wife was asked whether she would renounce all future connections, that the deceased might have the honour of an episcopal funeral; which she declined. As he was being carried through the streets, he suddenly came to life; and on re-entering his own doors he gave his unexpected wife certain proofs of his resuscitation by a severe beating.

that the latter contains at this time three professors only, and less than one hundred students.

Of the patriarchate I have already spoken incidentally, as being one of the four great offices to which intrigue or ambition may promote a Greek subject. The most eager competition is exerted, and the patriarchal throne, even to the successful candidate, frequently becomes a very unstable seat. Nor is life itself always secure, as in the case of Cyryllus Lascaris in the last century.

Beside the power of nominating the other three patriarchs, and all episcopal dignitaries, the patriarch of Constantinople enjoys a most extensive jurisdiction, comprising the churches of Anatolia, Greece, Wallachia, Moldavia, and the islands of the Archipelago.

For the administration of ecclesiastical affairs, a synod, convened monthly, is composed of the heads of the church resident in Constantinople^h.

In this assembly the patriarch of Constantinople presides, with those of Antioch and Jerusalem, and twelve archbishops. Seniority ought to take the lead in these councils, but is too often overborn by superior talents or habits of intrigue, and a majority is commanded by that prelate whose influence promises most to those who support him.

^h The present synodal bishops are those of

Cæsarea, in Cappadocia	Nicomedia, in Bithynia	Thessalonica
Ephesus, in Ionia	Nicæa	Turnebo
Heraclea, in Thrace	Chalcedone	Adrianople, in Thrace
Cyzicus	Dercon	Amasia, in Pontus.

So slender and uncertain are the revenues of the patriarchs of Jerufalem and Antioch, that they are obliged to refide at Conftantinople, and to depend in a great meafure on the bounty of their fuperior, who of courfe commands their fuffrages.

The offices of grand logothete, proto-veftiare, and proto-cancelliere, of fuch importance in the hiftory of the Greek empire, are now given with their fhadow of authority to certain nobles of the Fanal.

Throughout the whole ecclefiaftical ftate, from the prelate or despotes to the parochial papàs, a material defalcation of their original income has occurred. The bifhoprics are univerfally charged with the payment, of the intereft at leaft, of large fums, accumulated for ages, in confequence of avaniàs levied on the patriarchate, to which each diocefe is bound to contribute its quota. By fuch burthens the revenues are fo diminifhed as to leave to the moft opulent bifhop little more than 300l. a year. The fecurity given in thefe ecclefiaftical bonds is deemed the moft ample, and the rich Greeks truft their money on them, at a lower rate of intereft, in preference to commercial companies. The bifhops depend entirely upon a certain tax, levied upon each houfe within their diftricts inhabited by Greeks.

A certain contribution is annually made amongst the devout Greeks to maintain votaries in their pilgrimage to the holy fepulchre at Jerufalem, yet fuch as is infufficient to defray the whole expence to each individual, who provides the reft. Both fexes perform thefe pilgrimages. The men are diftinguifhed by the name of “hadji,” as amongst the Turks, and they bring back likewise a piece of f acred cloth for their own fepulture. The pilgrimage of the Turks to Mecca, of the Armenians to Ekmiàfin, and of the Greeks to Jerufalem, have both in their conduct and confequences a very near analogy.

Since the close of the sixteenth century, the Russian church has claimed a jurisdiction independent of the see of Constantinople. Nevertheless, appeals have been made to that see in cases of extraordinary importance. From the success of the Russian arms in the two last wars, should the Ottoman power be eventually subdued, it seems not improbable that the religion of the Greeks may once more be triumphantly established on the shores of the Bosphorus, that the crescent may no longer profane the domes of christian temples, and that the patriarch of Constantinople may be restored to the dignity, though not to the power and influence, which he enjoyed at the most flourishing periods of the lower empire.

SECTION XXV.

VIEW OF THE ARMENIAN CHURCH—DOCTRINES AND RITES—
 FASTS AND FESTIVALS—DISCIPLINE OF THE CLERGY—MONAS-
 TICS AND SECULARS—CHARACTER OF THE ARMENIAN NATION
 —MOHAMMEDANS—JEWS—ASTROLOGY AND SUPERSTITION OF
 THE TURKS—POETRY—MECHANIC ARTS—PRACTICE OF PHY-
 SIC—TURKISH JURISPRUDENCE—ACCOUNT OF THE PRESS AT
 CONSTANTINOPLE, AND A SPECIMEN OF TURKISH LITERA-
 TURE.

FROM the period at which Christianity was established in Armenia, by Gregory, surnamed the enlightener, that nation has undergone various revolutions. It was successively invaded and subdued by the Saracens, the Seljukian Turks, and the Tartars. In 1472 it became a province of the empire of Persia, in consequence of the promotion of one of its kings to the Persian throne. At length it was again conquered by the Turks under Selim II. in the sixteenth century, since which time the greater part of it has remained in subjection to the Porte.

That amidst so many vicissitudes the Armenians should still persevere in the Christian faith must appear more remarkable, than that they should deviate in some particulars from the original doctrines of their church. What these particulars were will be presently shewn.

At the commencement of the last century, a large colony of the

Armenians were settled in Persia by Shà Abbas, the great. During his reign they experienced the most liberal treatment, and enjoyed the unrestrained profession of their religion. But his successors were not equally generous; persecution ensued, and the Armenian church declined daily in credit. It is to the merchants of that country that Mosheim (and apparently with justice) ascribes the preservation of the little religious knowledge possessed by the Armenians. The only books they have are on such subjects, and are printed at Venice and Constantinople; principally bibles, liturgies, and the beatific visions of their saints.

The Armenian^a was considered as a branch of the Greek church professing the same faith, and acknowledging the same subjection to the see of Constantinople, till near the middle of the sixth century. At that time the heresy of the Monophysites spread far and wide through the regions of Africa and Asia, comprehending the Armenians also among its votaries. It seems to be generally allowed that they differed from other communions of the Monophysite sect, and particularly from the Jacobites, in many points of doctrine and worship. By Gibbon they are called "the pure disciples of Eutyches;" he affirms that they believe the manhood of Christ to have been of a pure incorruptible nature, and he imputes their conversion to Julian, bishop of Halicarnassus. But in these assertions there appears to be

^a The Armenians in 1186 of their era (which corresponds with 1737 of ours) printed at Constantinople, *St. Chrysostom's Commentary on St. John*. Moses II. their patriarch, in a synod held in the city of Tevin, fixed the year 551 for the commencement of their era, and made astronomical calculations to regulate their moveable feasts. The current year with them is 1246. In 1704 the Acts of the Apostles were translated into Armenian verse by *Cosmo di Carbognano*. The Jewish and Armenian presses are still employed; the first book printed by the former was a Hebrew Lexicon in 1488; and in 1646 they published the *Pentateuch* in Hebrew, Chaldee, Persian, and Arabic.

somewhat of inconsistency; for the hypothesis of Julian and the Phantasiasts was not known, at least did not prevail, among the Oriental Christians till more than sixty years after the council of Chalcedon. On what authority then are we to believe that the phantastian heresy was the genuine doctrine of Eutyches? Sir Paul Rycaut, whose long residence both at Constantinople and Smyrna enabled him to acquire information in regard to the religious system of the Armenians, gives the following statement of the doctrines of their church.

“ They allow and accept the articles of faith according to the council of Nice, and are also acquainted with the Apostles’ creed, which they have in use. As to the Trinity, they accord with the Greeks, acknowledging three persons in one divine nature, and that the Holy Ghost proceeds only from the Father.”

He denies that the Armenian church is attached to the Eutychian or Monophysite heresy, and produces a translation of its *tavanah* or creed in support of that opinion. This instrument however is far from being conclusive.

Du Pin would insinuate that the Armenians were reconciled to the church of Rome at the council of Florence; but if we attend to the learned and judicious Mosheim, the scheme of comprehension projected in that council was completely frustrated, not only in regard to the Greek, but all the Oriental churches.

In the rites and ceremonies of the Armenian church there is so great a resemblance to those of the Greeks, that a particular detail might be superfluous. Their liturgies also are either essentially the same, or are at least ascribed to the same authors.

The fasts observed annually in the Armenian church are not only more numerous, but kept with greater rigour and mortification than is usual in any Christian community. In addition to these they fast on Wednesday and Friday throughout the year, except in the weeks before Easter and Ascension day, and in that which follows the feast of the Epiphany. Their seasons of festivity correspond, in general, with those of other churches, but they commemorate our Lord's nativity on the sixth of January, not on the twenty-fifth of December, celebrating in one festival his birth, epiphany, and baptism.

The favourite saints of the Armenians are Surp Savorich or St. Gregory, Surp Chevorich or St. Demetrius, Surp Nicolo, and Surp Serchis or St. George.

When the Armenians receded from holding communion with the Greeks, they made no change in their ancient episcopal form of church government. They only claimed the privilege of choosing their own spiritual rulers. The name and office of patriarch was continued, but three, or, according to Rycout, four prelates shared that dignity. Of these the principal resides at the monastery of Ekmiazin, near Ecrivan, in Persia; his jurisdiction extends over Armenia Major, and he is said to number among his suffragans no less than forty-two archbishops. His opulent revenues are considered only as fund for his numerous charities, for though elevated to the highest rank of ecclesiastical preferment, he rejects all the splendid insignia of authority, and in his ordinary dress and mode of living, he is perfectly on a level with the poorest monastic.

The superstitious veneration with which the Armenians regard the monastery of Ekmiazin is supported by legendary miracles. The more devout make a pilgrimage there once in their lives as a point of conscience, like the Greeks to Jerusalem, and the Mohammedans

to Mecca, and receive a salutary benediction in exchange for offerings, which supply the splendour of the altar and the maintenance of its ministers.

Next in dignity to the patriarch of Ekmiazin is the catholic, who resides at Cis, in Cilicia.

The abode of the last is at Aghtainan, an island in the lake of Van. In the Armenian church, as in the Greek, a monastery is considered as the only proper seminary for dignified ecclesiastics, for they are required to practise abstemiousness in proportion as they are advanced.

Hence though their priests are permitted to marry once only, and usually provide themselves with wives, whose health and youth promise long life, their patriarchs and mastabets (bishops) must remain in a state of strict celibacy. It is likewise necessary that they should have assumed the sanctimonious exterior of an ascetic.

The monastic discipline of the Armenians is extremely severe. They neither eat flesh nor drink wine; they frequently continue in prayer from midnight till three o'clock in the afternoon, during which time they are required to read the Psalter through, beside many other spiritual exercises^b.

^b The orders or regulations by which they are governed are those of St. Gregory, St. Basil, and St. Dominic. The last was evidently introduced by the Romish missionaries, who gained a footing in Armenia about the commencement of the fourteenth century. But the abstinence and mortification of conventual ecclesiastics is surpassed by the Gickniahorè or Hermits, who devote their lives entirely to contemplation, dwelling on the summits of rocks. At the beginning of the present century, the preaching of the Jesuit missionaries at Pera was so successful in the conversion of the Armenian citizens

Of the Armenian clergy in general the situation is truly deplorable, as the chief part of their income arises from what we call surplice fees, in the exaction of which they are encroaching and importunate beyond measure. Their extreme ignorance even of their own doctrines is palliated, if possible, by their wretched and abject state.

A principal function amongst them is the reading prayers over the graves of the deceased, continued even for years, and many of these poor priests are seen daily at Constantinople so occupied, especially in the Armenian cemetery at the Campo de' morti.

These mortuary compliments are singularly conducted. A widow once a year, during her continuance in that state, visits the grave of her husband, attended by many relatives. After many querulous interrogatories and greetings of the deceased, her grief becomes extravagant, her wailings are heard on all sides, and at length her compassionate friends propose comfort to her, and they finish the ceremony by a very solid repast and plenty of excellent wine.

The Armenians exist no longer collectively as a nation, once famous for the wealth and luxury of its monarchs; but successively conquered and alternately subject to the Turks and Persians, they have preserved only their native language (even which is disused at Constantinople) and the remembrance of their ancient kingdom. Dispersed over all Asia, they exert their natural genius for trade, principally in speculations as money changers; and individuals, who gain im-

of consequence, that their bishops applied to the Porte to procure their suppression, or at least to restrain them. When Ephraim the Armenian was telling the visier of these encroachments of the catholics, "And what," said he, "are catholics but infidels; if the hog be white, red, or black, it is nevertheless a hog; we will not interfere."

menſe property, prefer living peaceably in Conſtantinople to returning into their own country. The chief towns of Armenia are Erzroom, Kars, Trebiſonde, and Bayazid; and the inhabitant of theſe who carries arms and ranks as a ſoldier, holds in contempt him of Conſtantinople who ſeldom quits his counter.

Shà Abbas though forcing the Armenians to Iſpahàn, to avail himſelf of their induſtry, granted them privileges which led them to forget Julfa their original metropolis. They are naturally formed for commerce, cunning among thoſe they know, reſerved with ſtrangers, temperate from economy or avarice, and humble and accommodating for the ſake of intereſt; it may be preſumed, that they ſeldom become bankrupts.

Their domeſtic manners are ſevere, and their perſons, almoſt without exception, heavy and ſaturnine. The women, when young, are ſcarcely inferior in beauty to the Circaſſians or Greeks. The precaution, which excludes them from that ſocial intercourſe with men, ſo contributory to the happineſs of other nations, prevents their being libertine; but in the capital they participate more of the free manners of the Greeks, eſpecially the proſelytes to the Roman catholic faith, who are deſpiſed by the others, and the excommunication of the Pope is returned with the greateſt cordiality.

Armenia no longer retains any veſtige of former ſplendour, and the inhabitants, miſerable at home or exiles from their country, can no longer retrace, even by its ſhadow, their ancient magnificence. Like the Jews, they ſuffer under a foreign dominion, and are forced to fly far from their homes and the tombs of their anceſtors, to eſcape a tyranny by which they have been oppreſſed for more than three centuries.

The religious code of the Mohammedans is well known to us ; but with errors, disgusting from their folly, it avows as its first principle the existence of one God Almighty, all merciful and the creator of all things. Its morality is included in a few words, " Restore to those whom you have despoiled, pardon those who offend you, and do good to all without distinction ^c."

The Constantinopolitan Jews attain to a degree of respectability, because they enjoy equal privileges with the other subjects of the Ottoman empire. They are allowed the free exercise of their religious rites, and are indulged in their own jurisprudence, excepting when they appeal by choice to the Cady. When Ferdinand and Isabella, by a false policy or a blind zeal, expelled them from Spain, the greater part sought an asylum in the Ottoman territory, and many still retain the names, and use the corrupt colloquial Spanish, mixed with Turkish or Venetian ^d.

The Turkish language is compounded of the ancient Scythian or vernacular Turcoman, and the Arabic and Persian. The construction resembles the Latin and German, nor is it deficient in dignity or sweetness. Monsieur Viguer, the author of the best grammar extant, observes that if a society of learned men were assembled for the purpose of inventing or methodizing a language, they could not have made it more perfect. I avow but a partial knowledge of it, yet have listened to long conversations with less tædium than to the mere sounds of any other language to which I could attach no certain ideas. The Turks use much gesticulation with those whom they admit to colloquial freedom.

^c Sale's *Preface to his Translation of the Koran*,
Mohammed, &c.

^d *Prideaux's Life of*

They reject all grammatical system, considering that a mother tongue does not require one. The *hojàs* or schoolmasters use no grammatical rules in teaching Franks, but merely to read the character and translate by memory.

Astronomy is a favourite science, and the system of Ptolemy is universally adopted in the east. Ulugh-bey wrote in 1449 in Arabic, which was translated into Persian, and presented to Bayazid II. a century before the discoveries of Tycho Brahe, with which those of Ulugh-bey are singularly accordant.

The Ruz-nameh, or equinoctial tables of the new year of the Mohammedans, appeared first in 1676. The eclipses visible at Constantinople only are calculated. Common astronomical tables are understood by the more learned Turks, and form a considerable branch of commerce with the Franks^c.

As favourite a folly with them is astrology. Ulugh-bey, amongst very numerous treatises, is most esteemed. He remarks the thirteenth, fourteenth, and fifteenth of each month as the most fortunate; the Ruz-nameh has likewise its three unlucky days, to which little attention is now paid by the better sort. The sultan retains his chief astrologer, who is consulted by the council on state emergencies. When the treaty of peace was signed at Kainargi, in 1774, he was

^c CALCULATION OF THE HEJRA FOR THE YEAR 1796.

If the first year of the Hejra 622 be subtracted from 1796, the remainder will be 1174. But as the Mohammedans reckon by lunar years, consisting only of 354 days, of course in 33 years they will gain 363 days, or almost another year.

$$\begin{array}{ccccccc} y. & m. & y. & m. & d. & h. & m. & sec. \\ \text{Now } 33 : 12 :: 1 : 0 : 10 : 21 : 49 : 5\frac{5}{11} \end{array}$$
 or almost eleven days, which $\times 1174$ will give 12,984 days or $35\frac{139}{365}$ years. But $35 + 1174 = 1209$. So that including the fraction, the last year (1796) will be the 1210th year of the Hejra.

directed to name the hour most propitious for that ceremony. The visier's court swarms with such impostors. It was asserted, that they foretold the great fire at Constantinople in 1782. There was likewise an insurrection of the Janissaries which they did not foretell, but their credit was saved by the same word bearing two interpretations of insurrection and fire. It may now be considered rather as a state expedient to consult the astrologer, that the enthusiasm of the army may be fed, and subordination maintained by the prognostication of victory.

Nothing can exceed the superstition of the Turks respecting the evil eye of an enemy or infidel. Passages from the Koran are painted on the outside of the houses, globes of glass are suspended from the ceilings, and a part of the superfluous caparison of their horses is designed to attract attention and divert a sinister influence.

Nescio quis teneros oculus mihi fascinat agnos.

VIRG. Eccl. iii.

A taste for poetry is congenial to the mind of an Asiatic, and cultivated as the most elegant accomplishment. Aristotle's Poetics are translated by Abù Paskàr Mattah. They possess innumerable poems, both of the Persians and the Arabs, upon which the Turkish school of poetry is formed. The most celebrated are Baki Effendi and Misri^f, whose effusions abound in the richest imagery, in spirit and elegance. The Anthologia, or collection of smaller pieces, sometimes include the works of forty or fifty poets. These miscellanies are generally called Bostàn, a garden, as the grammarians amongst the Greeks made their anthologies. Many of the sultans have been liberal patrons, and have composed verses themselves. Under the auspices of Mustapha III. the father of the present Sultan, the poets of Constan-

^f Translated by Graves, London.

tinople established an academy where prize compositions are rehearsed.

The manufactures amongst the Turks are very few. Muslin and a variety of silk stuffs, leather, paper, and fabrics, are those chiefly in which they arrive at any degree of perfection. For cloth, of which the consumption for both sexes is so considerable, they are now entirely indebted to the English and Germans. The French, before the revolution, were the rivals of both in that article of commerce. A feeble attempt was once made under the conduct of a renegade to establish a manufactory in Turkey, but it was soon found that cloth could be imported at a cheaper rate.

Embroidery with gold thread upon leather or velvet for pocket-books and horse furniture, is executed with peculiar beauty by men, and the wives of poorer citizens are employed in working handkerchiefs, which are exposed for sale in the bazars. The polishing and setting of precious stones is a trade almost engrossed by the Armenian jewellers, but engraving signet rings, which are universally worn, with Turkish characters, is performed by Turks with great neatness. The embossed inscriptions on tablets or on sepulchral monuments have the merit of excellent finishing, and the letters are cut with uncommon delicacy. Seals are engraven from the expence of a few piastres to five hundred.

Medicine is very generally professed, and often upon the slightest pretensions. No regular education is required, nor is it unusual for an established practitioner to find a successful rival in his own menial servant. The licence of the *hekim bashi* (imperial physician) is a mere form, often defied, and always to be obtained for a small sum of money. Mustafa III. intended a complete reformation, and to invite competent physicians from Europe to settle in Turkey, but the

scheme has not been revived since his death in 1774. Those who have attained to any high degree of lucrative practice in the *seraglio*, or as attached to the suites of *grandeos*, have not scrupled to administer nostrums, always iniquitous in their tendency, and very frequently fatal in their effect. The urgency of circumstances increases the proposed reward, and their virtue, like that of Romeo's apothecary, makes but a faint resistance.

Although the science of medicine, as totally borrowed from the Arabs, from Avicenna and Averoes, be professed in schools annexed to the imperial mosques, where many MSS. of other authors are preserved, their practice is in no instance formed upon system or analogy. Chemistry is unknown, and the most common preparations sold in their shops are coarse and inefficacious. Distilled waters are used as a vehicle in great profusion for almost every drug they administer. As few Turks are physicians, Greeks and expatriated Italians find in them easy dupes to every description of charlatanism.

Leaving the fuller investigation of the Turkish jurisprudence to those better qualified to discuss it, I shall advert only to their laws of inheritance, so generally misunderstood. The decisions of the *mufti* and *ulemah*, multiplied in series, have been collected in fifty-five volumes, preserved for reference in the Santa Sophia, and form a parallel to our statutes at large. *Ebù Sood* has made a selection of the most intricate or interesting cases, which is mostly consulted, and he may be styled the Blackstone of Ottoman lawyers. The order of inheritance is regulated by the wealth of the father at the time of his different marriages and their issue. A register is kept in which are notified the names of their wives, the date of their marriages, and the number of their sons and daughters.

By the Koràn it is ordained that the son shall inherit twice as much as the daughter. To the wife, if daughters only are left, one quarter of the assets is assigned, but if sons, one eighth. A man inheriting from his brother, who died childless, must pay three per cent. to the sultan upon all he receives. Females inherit in the same manner, excepting arable lands, which in that case devolve to the crown. When no heirs prefer a regular claim, the whole sum is reserved in the treasury for six years before it can be legally confiscated.

Amongst the more learned Turks some have been found who have enriched their own language with translations from popular productions both in Arabic and Persian, and those MSS. have long had a popular acceptance.

But their typography owes its origin to Säid Effendi, who accompanied his father Mehmèt in his embassy to Louis XV. Upon his return to Constantinople he consulted with Ibrahim Effendi, by whose joint endeavours printing was introduced. A petition was presented by them to the visier Ibrahim Pasha, and after many deliberations in council, and with the mufti and ulemah, a privilege was granted them to publish any works, but such as concerned religion, sanctioned by a royal edict. The era of Turkish typography is 1726. The types, though cast in Constantinople, accord admirably with the Arabic characters in MS. Säid, during his residence in France had made a considerable proficiency in European literature, and his co-adjutor Ibrahim was a learned Hungarian renegade, well versed in the classics and modern languages. Ahmed III. appointed him royal printer, and the whole process was conducted under his roof and inspection. The patronage of the visier Ibrahim Pasha, who himself as a man of letters had founded a public library, was

extended very amply to this new institution; and the original expence, with the salaries of the persons employed, were supplied from the treasury. Two years elapsed before the first publication appeared, after this permission was obtained. It was a dictionary of Turkish and Arabic, in which the force and acceptation of the latter terms are collated from the best authors. Fifteen others by the same publisher have followed this auspicious attempt, and were doubtless on such subjects as were most esteemed in the Ottoman empire. Amongst them is a dictionary of Persian and Turkish, the history of ancient and modern Ægypt, annals of the Tartars and Turks, a system of geography with maps, chronology from the creation of the world, from which period to the Hejra 6216 years are reckoned, and lastly, though not the least curious, a history of America and the West Indies, from which I am tempted to give a literally translated extract as a singular specimen of Turkish literature §.

§ Translation from *Taricky Hindil Gharbi*. “Contiguous to the above-mentioned island there is an island in which a species of tree grows called vak vak. In the above mentioned island gold, from the cause of its being in great abundance, not being esteemed, the inhabitants of the island make twisted chains of it. In the island Vak vak there are no inhabitants; sometimes with a strong wind some ships arriving, the inhabitants of the ship land on the said island; where there is a species of large tree, and its constant load, and fruits fixed on its branches, are most beautiful girls, with whose elegant nature and lovely persons those who see them remain astonished; and every one of them is most exactly formed like other women, and hangs by the hair from the branches of the tree, like fruit; it sometimes happens that they all utter the sound vak! vak! from this cause the above-mentioned island is called Vak vak; and whenever one of these girls becomes detached from her original place, she remains only about two days, then dying, her beautiful form is destroyed; and it is said that it sometimes happens that some men cohabit with them, and they find a most delicious odour and delightful taste.”

In Richardson's Arabic Dictionary under the word “Vak! Vak! واقواق we find this explanation.

As a farther curiosity it has small copper plates, most rudely executed.

It is far from the truth, that the petitions of the copyists to the government occasioned the suppression of Turkish typography, nor is it probable that one press in so large a city could have materially curtailed their employment, which is much confined to transcripts from the Koràn and select prayers, which are highly ornamented.

The press continued in use till 1755, when Ibrahim, the original proprietor, died. Cazi Ibrahim, his assistant, carried on several works under sanction of Mustafa III. till 1758, who being soon after engaged in the German war, and Cazi likewise dying, the whole scheme fell into disuse and was totally neglected. When Abdul Hamid succeeded to the throne, he wished to re-establish printing, confining it to annals of the Ottoman empire, and typography recommenced with two volumes in 1784. Another was printed about

“ A tree which grows in some of the Indian islands, to the height of about a hundred cubits; having leaves like shields of a sea-green colour, and fruit resembling a human head, with ears, eyes, nose, &c. when agitated by the wind, it bends its branches to the ground, making the sound Vak! Vak! whence it is named.”

This book is the most popular with the Turks, on account of the strange stories it relates, and Ibrahim appears to have well understood their national genius.

So delighted are they with this incredible tale, that during Rammezan, it is the subject of one of their gross puppet shews, represented by Chinese shades. A great tree is figured out with women hanging from it, who fall from it disengaging themselves by a trick of mechanism. Several copies which I have seen of this book are despoiled of the embellishments by their more scrupulous owners.

two years since, which deduces the history to the death of Abdul Hamid in 1788, composed by Rashid Effendi, already mentioned as a person of considerable talents. It is certain that popular books of which so many MS. copies are found, are not read to such an extent as to render a further multiplication of them necessary. The Turks can notwithstanding now boast a printed history of their empire as forming a complete work.

SECTION XXVI.

VIEW OF THE MODERN GREEK LANGUAGE—ITS ORIGIN AND SYSTEM—SPECIMENS OF POETRY—TRANSLATIONS—PRONUNCIATION—JURISPRUDENCE OF THE MODERN GREEKS—CAUSES OF THE DECLINE OF THE ARTS—CONCLUSION.

BETWEEN the Romeïka, or modern Greek language, and the ancient a fimilar analogy may be found, as between the Latin and the pure Italian; for languages, no less than governments, have their revolutions and their periods. The Greek claims the highest antiquity, and perhaps after the Arabic has been preserved longer than any other; from the irruption and domination of other nations its purity has been eventually corrupted, as from Græcian conquests the Egyptian lapsed into the Coptic, and the Arabic into the Syriac.

When Constantine established his new capital, so many Roman citizens followed him, that the Greek language adopted many Latinisms, and, once corrupted, the more readily admitted the idiom and words of the French and Venetian invaders, at the commencement of the thirteenth century. The establishment of the Ottoman empire extended the change, by the adoption of so many Turkish phrases and words, and the Romeïka, or vernacular dialect, as it now prevails, was universally established^a. Not that one mode of ex-

^a The ancient Greek is now called “Ελληνικά,” and the modern “Ρωμαϊκά.”

pression only is in use. The inhabitants of the Morea and the coasts of the Adriatic partake much of the Venetian; the islanders of the Archipelago and the Smyrniotes mix Venetian with Turkish. The Greeks of the Fanal speak almost classically, whilst those of the opposite town of Pera have the most vulgar pronunciation^b.

The leading cause of deviation from the ancient Greek has been the great use of contractions, and the blending by that means several words into one^c.

Gillies (Hist. Greece, v. iv. p. 398, N.) asserts, and it may be presumed upon certain authority, that the ancient Greek "was spoken in the middle of the fifteenth century, when Constantinople was taken by the Turks; so that from the time of Homer it subsisted with little variation as a living tongue for 2400 years."

In the *Mem. de l'Acad. des Insc.* (t. xxxviii. p. 65) it is said that Crusius reports the modern Greek to have been in use at the commencement of the fifteenth century, but his work is entitled "Turco Græciæ Libri octo a Martino Crusio," fol. Basil, 1584, and it does not appear to have been posthumous.

^b "Barbaro Græcam linguam (inquit Gertachius) antiquissimam esse dicunt Græci, quando vero cæperit, ignorant. Omnium purissima hodie Constantinopolis auditur, corruptissima Athenis, Chii et Cretenses Italica vocabula immiscent." *Crusii*, p. 489.

^c *Crusii*, l. vi. p. 391.

"In paucis extant Græcæ vestigia linguæ

"Hæc quoque jam Getico barbara facta sono est."

Ovid. Trist. l. v. e. 8.

"Ita videmus nullum hodie in Græcâ discrimen esse inter ε, η, ι, υ, and ει, οι, αι, et similibus aliis, nec in scriptione, nec in pronunciatione. Nec hodie modo hæc orthographiæ neglectio apparet, postquam ex liberâ Græciâ facta est Turco-Græcia, sed in antiquis etiam MSS. quando imperium Græcum adhuc stabat, conspicitur." *Crusii*, p. 44, 64, 244.

Crusius was the first who communicated to the learned world any certain idea of modern Greek. He has given autographs of the early patriarchs, scarcely legible, epistles in

At what era the modern pronunciation was adopted it would be difficult to determine with any degree of precision. The more learned of the inhabitants of the Fanal strongly contend, that however their language has been debased by the alloy of others, that the pronunciation of the remotest times is continued to them, pure and without variation^d. This question, so much agitated at the re-

the vulgar, and the ecclesiastical or mixed Greek, from 1560 to 1570, with their respective addresses and dates, and the "*Βαρβαρονομαχία*" of *Homer* turned into modern Greek rhyme. L. iii. iv. vi.

M. *De Guys* offers the following opinion, to which sober critics may have many objections. "Telle est la langue Grecque vulgaire, ainsi qu'on l'appelle aujourd'hui, quoiqu'elle ait pris du Latin & de l'Italien moins de mots que les Romains n'en avoient pris anciennement d'elle; langue disfigurée en apparence, et souvent par des expressions Turques qu'on ne peut s'empêcher d'adopter, mais qui conserve toute le fond, toute la richesse, et toute la douceur de l'ancienne." T. i. p. 99.

"Cependant tous les Grecs qui ont quelque education, et qui s'appliquent à lire savent le Grec literal, et le *parlent aisément*, leur prononciation est beaucoup plus douce que la nôtre." *Do.*

^d The modern Greeks pronounce according to accentual marks, which were unknown to the ancients, and invented by Aristophanes Byzantinus in the middle ages. Our pronunciation is supported by *Dion. Halycarn.* "*περί συνθεοιν.*" A summary view of this controversy is given in "*Syllogismus Scriptorum qui de linguæ Græcæ verâ et rectâ prononciatione commentarios reliquerunt.*" Leyden, 2 vols. 8vo.

When W. Grocyn of New College, Oxford, first taught Greek in England in the fourteenth century, he introduced the pronunciation of the Levant, as taught at Rome by Constantine Lascaris, of whom he had learned it, which remained classical till it was exploded by the joint endeavours of Sir John Cheke and Sir Thomas Smith, who were persecuted with ecclesiastical censures by Bishop Gardiner for the innovation. With the protestant faith the new mode prevailed in the English universities and schools. Gregorio Piacentino and Stanislao Velasti, two Greek monks of the order of St. Basil, published their treatises in favour of the modern use of vowels, diphthongs, and conditional consonants, about the commencement of the present century, which attracted the notice of learned Europe, and drew from the college "*Della Sapienza*" at Rome, the following decision. "*Giacchè, se qualchè vestigio è pur rimasto, così sembra verisimile dell' antica*

vival of literature, is foreign to my present purpose, and it may be necessary only to subjoin the more prominent distinctions^e. Certain it is, that the modern Greek, pronounced as the ancient in England, would be as unintelligible to them as the Italian at Rome or the

pronuncia Greca, sembra insieme cosa probabile molto, che presso i succennati popoli e monachi siasi conservata."

M. *Guys* is equally sanguine for this, as his other hypotheses. "Quant a prononciation sur la quelle on a tant disputé en France je crois qu'on pourroit prendre les Grecs modernes pour juges de ce differend, qui a divisé nos plus celebres écoles. Le peuple a pu corrompre et alterer la pureté de sa langue par de nouveaux mots qu'il a adoptés. Par une maniere differente de decliner & conjuguer, mais les oreilles Atheniennes toujours delicates ont conservé par tradition la douceur de la bonne et ancienne prononciation, c'est celle des tous les Grecs qui parlent bien, et qui sont toujours choqués de la prononciation ou de l'accent grossier de certains insulaires. Pour moi je crois entendie parler les anciens lorsque j'entend les Grecs modernes au lieu d' *ειναι* qu'on nous fait prononcer au College, en marquant le son de chaque voyelle, dire *eenè*, mettre l' *υ* a la place de *ο*, eequi est prouvé par les medailles Grecques ou on lit en lettres romaines "OCTA BIVS BALERIANVS." *Do.* p. 149.

Wheler, v. ii. p. 119.

^e The ancient alphabet and character are retained by the moderns, who are ill versed in or negligent of orthography, both in their epistolary correspondence and monumental inscriptions. Their printed books are tolerably correct. Some of them write the character very neatly. In their books for the church service the capital letters are grotesquely made and ornamented, departing entirely from the antique and simple form.

Without entering into too wide a digression, I shall remark only the different powers given to letters which in the combination of syllables produce a sound so different from that which we have been accustomed to hear given them.

B, connected with syllables, is pronounced as our *v*, and is expressed by the modern Greeks by a *π* after a *μ*: βασιλεὺς, *vasilefs*—αμωπτες, *ambotes*.

Δ and Θ, as the hard or soft *th* of the English: *θεν*, *then*. Mr. *Knight*, in his ingenious treatise entitled "An Analytical Essay on the Greek Alphabet," 4to. 1791, observes, that "the ancient manner of pronouncing *θ*, was indisputably that which is still preserved by the modern Greeks, the Copts, and the English, that is, by a constrained aspiration between the tongue and upper teeth. All the other European nations pro-

French at Paris, if we spoke or read them exactly as they are spelled, giving the letters and syllables the same power as to those in our own language.

The Romeika resembles in its construction the Italian and French, and rejects the transposition of the ancient Greek or

nounce it as a mute consonant, and throw the aspiration on the next succeeding vowel."

P. 13. Δ is syllabically formed by τ after ν: παντα, *panda*.

Ε has a sound of frequent recurrence, and with a certain nicety of articulation is expressed indiscriminately with the diphthongs αι and οι; which mode seems to have been adopted from the French. It has a broad tone, as *e* in *être*, or our *a* in *fate*.

Φ for *f*, as in *philosophy*—the diphthong αυ is universally αυ, as αυτος, *autos*.

Γ has a soft tone between the *g* and *y* of the English; as Παναγια, *Panagia*.

Two γγ are *ng*, as in the ancient Αγγελος.

Ι medial as *ee*, and final as *y* in *humanity*.

Κ incipient as with *us*. Χ incipient very guttural.

Ν final is generally quiescent, and when preceded by two vowels, the latter is likewise sunk: το νερον, *to nerō*—το κρασιον, *to krasy*.

Ο and Ω are used indiscriminately. The double οο is the diphthong ου, as in the French.

Π after μ is *b*, and before τ *f*, as επτα, *esta*.

Υ, incipient, medial, or final, as *ee*.

Η and the diphthong ει have likewise the same sound.

ΟΥ has the force of *oui* in French, and corresponds with the English *w*.

As a mechanical mode of facilitating pronunciation, the following management of the organs of speech is recommended, as tending to the acquirement of those sounds which are most frequent in the Romeika.

Χ, χ before a consonant, as in χριστος, is best pronounced by drawing the tongue to the throat, and holding it suspended under the palate with the lips a little open.

Δ as *dth*, which is effected by forcing the tongue against the upper row of teeth.

Γ incipient as *gh*, more gutturally than in English.

Θ softer than Δ, which sound is produced by placing the point of the tongue between the teeth, almost closed, with a kind of hissing.

But perfection must depend upon an accurate ear, colloquial facility, and long practice.

Latin. It retains the articles and inflection of cases, but has neither duals nor aorists. The tenses are formed by the verbs substantive.

A summary account, which my present limits allow me only to offer of a language so little known in Europe, may be considered as no unacceptable curiosity by some readers^f.

^f The grammar of *Simon Portius* was the earliest attempt. *Pere Thomas*, a capuchin of Paris, composed another; and *Spon* has affixed to his voyage a meagre vocabulary, which he calls "Petite Dictionnaire." *Mavro Kordato's* "Lexicon" (as I have before observed) contains the most systematic analysis. There are grammars extant of *Romeika*, French, and Italian, for the use of the natives who acquire those languages. That of *Bernardino Pianzola*, of Turkish, *Romeika*, and Italian, printed in the Roman character, is that in most general acceptance.

With no pretensions to philological accuracy, I offer a summary sketch, noticing the leading discriminations, from classical Greek, and its analogy to the Italian and French, in grammatical construction.

ARTICLES. The modern Greeks retain the articles *ο, η, το*, as used by the ancients, which are constantly prefixed to nouns, as demonstrative of genders, of which the neuter is admitted as one. Plurals feminine are made by the article *αι* and the ancient dative, as *αι ημεραις days*.

NOUNS are declined by articles, prepositions, and inflexions. Nouns masculine and feminine have universally but three different terminations in both numbers, and the neuter but two only. There are five declensions arranged according to the termination of the nominative case.

ADJECTIVES are always prefixed to nouns, as in English, excepting by the intervention of a verb, and are declinable with articles peculiar to the three genders. There are likewise five declensions.

COMPARATIVES and **SUPERLATIVES** change the positive as the ancients—*σοφος, σοφοτερος, σοφοτατος*, adding likewise the prepositions *παρα* and *απο*; "*ο ανθρωπος σοφοτατος παρα τες αλλες*," a very wise man.

DIMINUTIVES are much used in conversation, by the modern Greeks as by the Italians. They join *εδι* and *ακι* to masculine or neuter nouns, and *ιτza* and *ελα* to feminine; as, "*ανθρωπεδι παϊδακι*," a little man—a little boy: "*ψυχελα χοριτza*," a little soul—a little girl; but especially to proper names, as *Πετρακι, Ξοιτza*.

As a specimen of their poetic compositions, original and translated, no less than of their mode of pronunciation, I am permitted to transcribe the following verses, which were given me by a Greek gentleman of rank well known for his erudition and elegance.

Εἰς Τραγῳδίον.

Πάντα λεγεις να ελπίζω—πάντα λ'ες να καρτερῶ.

Την ελπίδα να μεν κόψω—στο εξης δε να χαρῶ.

PRONOUNS. The genitives of pronouns personal are always added to nouns: πατήρμω, πατήρτε, πατήρτης, πατήρμας, πατήρσας, πατήρτες—*my, his, her, our, your, their father.*

Personal relatives are declinable, and the others are supplied by the invariable pronoun *οὗτος*. There are likewise demonstratives and interrogatives, &c. as in the ancient Greek.

VERBS. There are four kinds derivative—auxiliary *εἰμαι, I am, θελω, I will, and εχω, I have*, which form the tenses of the other; and anomalous, or impersonal, which are but few.

The derivative verbs are active, passive, and deponent only, and are divided into two classes, barytone and circumflex, the former of which have the accent placed on the last syllable but one, as *γράφω, I write*; and in the passive on the last syllable but two, as *γράφομαι, I am written*. The latter are accentuated on the final syllable, as *αγαπῶ, I love*; and in the passive on the last but one, as *αγαπᾶμαι, I am loved*. The difference of conjugations is determined by the first person present and the first person perfect of the indicative mood. The barytones have four and the circumflex three conjugations.

There is no infinitive mood, from which tenses in other languages are deduced; but the potential with a conjunction is substituted, as *ναγράφω, to write*. The active participle resembles the Italian gerund—*γραφοντας, writing*; and the passive is pure Greek—*γραφόμενος, written*.

ADVERBS are mostly terminated by *α*—*πολλανάλα, very well*.

PREPOSITIONS all govern an accusative case.

These slight observations may communicate, merely as a matter of curiosity, some idea of the structure of a language upon which the character of barbarism has been often fixed with less justice than that of system and refinement upon the Italian and Spanish. The deviations from the original tongues have sprung from the same causes, and are nearly equal.

Και με ταζης πως αφευκτως δεν αφθαζω στον σκοπον
 Κ'οτ' πρεπει ν'ευρης τροπον ναμ'εως πως σ'αγαπω
 Ολ' αυτα ειναι τε κακη, δεν ειναι πωςως σωστα.
 Τα κνηματασ ολα φαινονται πως ειν' πλαστα.
 Δεν χρηαζονται ενταδης σ'εναν ερωτα πιστον
 Με με θανεις 'στην αραδα των απιστων εραστων.
 Παντοθεν ειμαι μι πιστην παντα ειμαι σταθερος.
 Το γνωρησης εις τωρα σε το εδειξ' ο καιρος.
 Συλλογησαςτο εις τοσον κα' αποκρησης Φανεραι.
 Και ειπεμε του σκοπονσ και το τελος καθερα
 Κοψε και το λακαρδης και αποφασησε το πια
 Και ειπεμε και σε θελω σ'αγαπω με' την καρθιαν.

PRONUNCIATION.

Ees Tragòthec.

Panda leyèes na elpeezo—panda leys na karteerò.
 Teen elpeetha na men gopso sto exees de na karò
 Kee me tazees pose afevktose then afthazo sto scopo
 K'ot prepee na evrees tropon na m'epées pose s'agapo
 Ol afta eenee too kakoo then eenee posose sofeta
 Ta kneematàsoo ola phenondè pose een' plasta.
 Then kreeazondè entathès s'enàn eròta piston
 Me me vanees 'sten aratha tone apistone erastone
 Pandothen eeme me pisteen panda eeme statheros
 To egnoreses eès tora se to edeix 'o keeros
 Sulloghefeetoo ees toson kee apokresoo phanera
 Kee eepeme ton skoponsoo kee to telos kathèra
 Kopsee kee to lakardeèsoo kee apophaseese to pìa
 Kee eepeme kee se thelo s'agapo me tee kartheèa.

TRANSLATION.

SONG.

1.

You bid me hope—and bid me wait
 For tardy joys of distant date;
 That time will every doubt remove,
 And you will tell me when to love.

2.

The cool dissembling look you wear
 Has taught me not to hope—but fear,
 That though you think my vows untrue
 I feel I am not false to you.

3.

A faith more tried, a purer flame,
 No love that mortals know, can claim,
 Faith, ev'n through ages still sincere,
 And love by trials made more dear.

4.

Let time, let constancy prevail,
 To throw aside this prudish veil;
 Then freely own your true design,
 And say, "I love—I wish you mine."

"La Libertà," a Canzonet of Metastasio.

THE LAST STANZA.

"Io lascio un' inconstante;
 "Tu perdi un cor sincero

“ Non fo di noi primiero
 “ Chi s’abbia a consolar—
 “ So che un fi fido àmante
 “ Non trovera piu Nice,
 “ Che un’ altra ingannatrice
 “ E facile a trovar.”—

TRANSLATION.

Εγω αφινω το λοιπον μιαν αστατον καρδιαν
 Κ’εσυ χανεις μιαν καρδιαν αθων και κοσμιαν
 Και δεν ιξευρω στο εξης ποιος πρωτα μ’ευχολιαν
 Να ιμωρηση εις αυτο να ευρη παρηγοριαν
 Ιξευρω ομως πως πιστην ωσαν αυτην καρδιαν
 Τελειως δεν ειν’ δυνατον να ευρης αλλην μιαν
 Εγω πλην ειναι ευκολον ’μωρω να ευρω και αλλην
 Μιαν καρδιαν αστατον ’σαν ’δικην σε παλιν.

TRANSLATION.

I, in leaving so fickle a maid,
 You, in losing so constant a heart,
 Who first shall have cause to upbraid,
 Or rejoice that we ventured to part?
 Never more on a lover so true
 Can you smile or deceitful or kind—
 But a jilt as determin’d as you
 It must ever be easy to find.

The criminal and civil law amongst the modern Greeks are directed by the prescriptions of the Justinian code, under the superior authority of that of islamism, This exception only can occur, that

those who choose to assent solely to the jurisdiction of the ecclesiastical law, refer their matters of dispute to their own parochial priests, and in cases of higher importance to the patriarch. If they should be dissatisfied with these awards, they resort finally to some competent court of Turkish judicature, the decree of which is deemed final. In such a case, if an appeal has been made by persons without interest, or on occasions without importance, the patriarch has influence sufficient with the Porte to induce them to reverse in his favour the acts even of their own tribunal. He can then proceed against the parties, inflict ecclesiastical penalties, or corporal punishments, conducting the affair with delicacy as to the matter and person, so as not to drive any one of his subjects in despair to become a proselyte to the Mohammedan faith. The majority of questions agitated respecting property are settled by arbitration, or by the fiat of the patriarch. Those which arise between the intemperate or disreputable part of the Greek nation, are usually concluded in the Turkish courts of judicature. Every decision turns upon the authority of the Justinian code, the only legal book with which the best informed are conversant, and tradition or usage determines the rest.

Amongst the modern Greeks, as there is neither hereditary dignity nor feudal succession recognised by their conquerors, the right of primogeniture has a partial prevalence.

In the island of Tino, one of the most considerable in the Archipelago, in which no Turk resides, the following local customs respecting property are religiously observed. A man may bequeath his lands by will, in default of which the relict and children make an equal partition. An opulent person possessing an estate and wishing to buy the next to him, must have the consent of

the other neighbour, who is entitled to purchase half of it; which right, if the neighbour be poor, is ceded for a certain pecuniary compensation.

The right of female inheritance in Mytelene, already adverted to, as well as the singular custom at a village in that island of furnishing voluntarily every stranger with a temporary wife, chosen from the youngest and most beautiful women, both asserted by M. Guys, have scarcely a foundation in fact, and certainly not in modern practice. But adoption, so common with the ancients, is not unfrequent in many of the islands. It is even sanctioned by a prescribed ceremony of the Greek church^g.

The person to be adopted is presented at the altar by his own parents and the adopter, and, after the service appointed for that purpose is read, the adopted throws himself at the feet of his new father, who placing his right foot on his neck, declares him to be his son in future. Until he has attained to fifteen years, the adopted is obliged to bear the name of the adopter, when, should he prefer it, he is at liberty to resume his own. If the child be very young, the whole ceremony consists in the adopter's wife throwing her mantle over it, who then makes her avowal.

In most of the islands are fraternities and adoptions of both sexes, called "the brotherhood of the holy zone," which, administering occasions of familiar intercourse, have frequently led to circumstances which the clergy have found necessary to prevent.

The veneration with which we survey Greece as the nurse of science and of every liberal art, increases the regret that the same

^g *Voyage Lit. de M. Guys*, t. iii. p. 130, 131, &c.

region should now be overspread by barbarism and superstition, and that ignorance should have usurped the favoured abode of philosophy and elegance. Such a contrast has been the gradual effect of many revolving ages; and perhaps it would not be distant from truth if we placed the first era of degeneracy at the period of the Roman conquest. The establishment of the christian religion under Constantine was inauspicious to the fine arts, few of which were employed in the decoration of churches, and some of them were severely interdicted. Nor was philosophy advanced, whilst the reasoning faculties of the ablest minds were engrossed by abstruse and mystical questions, and the pride of scholastic learning spurned at the simple pretensions of moral and mild doctrines, the first object of which is to meliorate the heart.

The annals of the eastern empire are those of intolerance and immorality; what was not immediately connected with religious controversy was deemed an unworthy, if not an unlawful, pursuit; and whilst the emperors, by personal interference in ecclesiastical, instead of political or military affairs, suffered the Byzantine throne to be intrenched within the walls of the imperial city by invaders on all sides, the liberal arts were dormant, and philosophy expired.

We are forced, perhaps reluctantly, to subscribe to the severe censure of a late historian. "In the revolution of ten centuries, not a single discovery was made to exalt the dignity or promote the happiness of mankind. Not a single idea has been added to the speculative systems of antiquity; and a succession of patient disciples became, in their turn, the dogmatic teachers of the next servile generation^h."

^h *Gibbon's Rom. Hist.* v. x. p. 161, 8vo.

The native eloquence and fertility of invention, added to the copiousness of their language, by which the Greeks were peculiarly favoured, could not be so totally extinguished by barbarous prejudices but that some proofs of genius and erudition should illuminate the darkest age. Amongst the Byzantine writers are those who can boast historical method and sublimity of diction emulous of their ancient masters, to which the florid narrations of Procopius and Evagrius form a strong contrast.

Many of the ecclesiastics at Constantinople cultivated with success both rhetoric and grammar; and the critics have traced to that source the original composition of the works of Musæus, if not of Anacreon.

The decline and fall of the arts of Greece may be attributed to various causes. When removed to Rome, had the dogmas of the catholic religion been as adverse to them as the Greek, the same neglect or subversion would have consequently happened; and it is from a comparison of their present state, under the influence of religious opinion, that the true cause will be found to result. The iconoclasts in the eighth century destroyed with indiscriminating rage not only the remaining statues of classic antiquity, but those of ruder workmanship, which were then found in ecclesiastical structures. Excluded and considered as unholy, when the work was thus despised, no encouragement was given to the artist. In the western division of the christian church the crowded niches sufficiently evince in what veneration statuary was held. Even in the rude centuries of christianity the art of intaglio and sculpture were partially known and applied, whilst the coins of the eastern emperors are scarcely equal in merit to those of our Saxon or Norman kings.

If any exception can be made, it is in favour of the art of mosaic, which, as I have observed, was invented and fervilely imitated by the Greeks in ages distant from each other, and which in its second state gained an eventual perfection at Rome. The sole merit of these last performances consisted in the composition of the materials and their extreme durability. To the designs, confined chiefly to portraits with disproportioned outline and distorted features, no praise can be given; and it is scarcely credible, that artists who were the successors of those who invented all that is exquisite in elegance and correctness, should have so grossly deviated from the first principles of taste.

In architecture, since the establishment of the Turks, the modern Greeks have had few opportunities of showing either their perfection or inability. Prohibited from erecting structures for the celebration of their worship, or palaces for the display of their wealth, they have been employed only in building mosques by successive sultans, in a style, if not peculiar, retaining much more of the Saracenic and grotesque than any analogy to the rules of the antique.

Durability, which was the first ambition of the Grecian and Roman architect, was no less so of their successors at Constantinople; and in the superb mosques above mentioned they have effected that scientific arrangement and combination of materials, which might promise security against the frequent accidents of climate, or the gradual but more certain demolition of time.

When the arts of Greece in their progress had formed a mutual dependance on each other, and sculpture lent grace to utility and added spirit to ornament, external embellishment, symmetry of component members, and the general effect of an elevation, re-

fulting as much from an elementary knowledge of the mechanical as the tasteful disposition of the lighter parts, gave certain proof of the abilities of the architect. We cannot suppose, from any analogy with other remains of the proficiency in the arts to which the ancients had attained, that the grand idea of durability was ever made secondary to a happy design or a more beautiful elevation produced independently of a solid foundation. Before ornament they considered use; and those who enjoyed celebrity in their profession, could not obtain it from superior taste, whilst their works evinced any ignorance of geometrical elements.

With that mixture of regret and satisfaction with which we can at present survey the Grecian architecture, wonderful it is that any remains should have been preserved to modern days by the excellence only of their primary construction, nor otherwise could the power have been continued to us of inspecting what from its perfect conformation has ever resisted the rage of Goths, and would have scarcely yielded to gradual decay.

Although the erection of mosques occurs but seldom in the course of a century, they have afforded models for each other; and the buildings now carrying on at Eyùb, under the auspices of the validè sultàn, the emperor's mother, discover the present architect to be equal in skill to most of his predecessors. In constructing aqueducts, and other hydraulic works, they are still very competently versed.

Painting may be considered as lost to Greece. In most of their churches are portraits of the Panageia of Madonna, and of the equestrians St. George and St. Demetrius, which are neatly pencilled upon a ground of gold in a hard style like the ancient illuminated

missals. Of perspective, history, or landscape, they have not even the remotest idea.

When music was expelled from public worship, and held to be prophane in society, it soon became silent, and consequently forgotten.

The dronish chaunt, unassisted by instrumental music, has high antiquity only to recommend it; for the dullest ears would be disgusted by such a grating monotony. What airs are now in popular use are borrowed from the Venetian mariners, and, simple or rude as they may be, are too complicated for the imitation of the modern Greeks, who can never learn the second part of any tune. I have heard the air of Malbruc innumerable times, adopted to their own words, but never more of it than the first strain: to conclude it, is an extent of musical memory which they cannot command. This observation refers only to the vulgar; those of education perform Italian music.

Upon the sanction of the religion of a country the arts must depend. The love of science may prevail in the minds of individuals, even when it is proscribed by the laws; but the arts live and flourish only under the fostering influence of avowed and munificent patronage.

In Italy, with all these circumstances in their favour, whilst architecture, painting, sculpture, and music, were hallowed by their appropriation to the popular religion, we can immediately trace their revival and gradual perfection; and in Greece their decline (we may almost say their annihilation) may be attributed to the contrary cause, as singularly efficient; for debased as the modern

Greeks are, no one who has been conversant with them can suppose that, had the political character and fortune of their nation been propitious, nature should oppose any prevention to their maintaining their original excellence.

Before these pages are closed, let me indulge a wish, that to visit the regions of the Levant may become worthy the enterprise of many, whose spirit of inquiry may be supported by superior erudition, and attended by the happiest event. There still remains a wide field for abler investigation.

If, during the pursuit of so precarious a journey, some pleasure be anticipated, some information given, or some labour saved, to the candid traveller, I have gained the point of my ambition in gratifying the love of truth, which made a faithful examination of that classic country an object near to my heart.

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